THE ARYAN PATH

Point out the "Way"—however dimly, and lost among the host—as does the evening star to those who tread their path in darkness.
—The Voice of the Silence

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"THUS HAVE I HEARD"—

"The greatness of Mahatma Gandhi was not simply that he freed India, but that he himself grew toward Truth."

The eightieth anniversary, on October 2nd, of the birth of Gandhiji was the occasion for heart-searching—in the country's periodicals by not a few of his leading countrymen and, in the depths of their own consciousness, no doubt, by some of these and many more who have professed themselves the followers of Gandhiji but have departed more or less widely from his teachings. And there are countless others, following afar off, who in him have glimpsed a light in the surrounding darkness and have tried, in the measure of their vision and their earnestness, to draw nearer to it.

In the October ARYAN PATH reference was made in these columns to an interesting recently published addition to the growing number of books about the martyred Indian leader—*Bapu*, by F. Mary Barr. Four more books on Gandhiji, published outside of India, have come to us and may be mentioned here.

The first is a revised edition of the essays and reflections on his life and work, edited by Professor S. Radhakrishnan, which was published first in 1939, under the title, "Mahatma Gandhi."[1] The new edition has a Memorial Section of some 130 pages in which are brought together nearly twenty tributes to his memory, many of them admirable, some of them self-portraits, reflections in the mirror which every great soul holds to lesser men. They are all worth reading, though less poignant than the immediacy of many of the shorter tributes at the time of his death which are brought together in an Appendix under the title "World Homage."

Another and a very valuable reprint is the beautiful one-volume edition of "The Story of My Experi-

[1] *Mahatma Gandhi: Essays and Reflections on His Life and Work.* With a New Memorial Section. Edited by S. RADHAKRISHNAN. (George Allen and Unwin, Ltd., London. 557 pp. 1949. 15s.)

ments with Truth" which has been brought out by the Phœnix Press, with a fine speaking photograph of Gandhiji as frontispiece.[1] The availability in compact form of this inside story of the life of Gandhiji up to 1921 will be welcome to many readers.

Easily the most-talked-of recent addition to the books inspired by Gandhiji is one by the American writer, Vincent Sheean, *Lead, Kindly Light,*[2] a large volume written with a certain amount of sincerity but not with deep understanding, though it is obvious that the writer's contact with Gandhiji just before his death and his presence at Gandhiji's assassination made an ineffaceable impression on him.

Of the utmost importance, however, is a smaller and much less pretentious volume, deserving of far more attention than it has received, Herrymon Maurer's *Great Soul : The Growth of Gandhi.*[3] The quotation with which this article begins is its first chapter heading. That quotation gives the key-note not only to the understanding of the volume but also to its moving and obvious sincerity and power.

Mr. E. M. Forster's contribution to the Memorial Section of *Mahatma Gandhi* brings out his honest and intense realization, on hearing the news of the assassination of Gandhiji, of his own smallness and that of those around him, how impotent and circumscribed are the lives of most of us spiritually, and how in comparison with that mature goodness the so-called great men of our age are no more than blustering schoolboys.

That feeling of awe before genuine moral greatness is salutary, but holds perhaps less of positive inspiration than the picture that is given us of a Great Soul in the making in Mr. Maurer's small book, written with good insight by one who seems to be a real and genuine admirer of the Great Soul Gandhiji became.

Interwoven with his running account of the outer events of Gandhiji's life are his teachings and the reactions of others to them and to him, the great fact of whose life, Mr. Maurer holds, was growth.

Into a world lighted by Truth, fed by it, kept alive by it, but yet ignorant of it, there came a man who sought it, felt it, and declared it....This man, whom people called Mahatma, the Great Soul, lived so that men could know that there is a power more real than the power of money or weapons or prisons, and that through it men could break the ancient chains of violence....in a world where men were in bondage he found freedom in Truth.

Mr. Maurer sees in Gandhiji's martyrdom a victory for Truth.

...the world which could still Gandhi's voice could not still his great soul, the living witness to that for which men hunger, the conquest of evil by good. Whether the victory be of this time or some later time, the overwhelming flood of Truth released by the self-suffering of good men is again upon the world....

SHRAVAKA

[1] *Gandhi : An Autobiography : The Story of My Experiments with Truth.* Translated by MAHADEV DESAI. (Phœnix Press, London. 420 pp. 1949. 21s.)

[2] *Lead, Kindly Light.* By VINCENT SHEEAN. (Random House, New York. 374 pp. 1949. $3.75)

[3] *Great Soul : The Growth of Gandhi.* By HERRYMON MAURER. (Doubleday and Co., Inc., Garden City, N. Y. 128 pp. 1948. $2.00)

THE PARTY OF MANKIND

[Mr. Harris and Mrs. Clare Wofford spent a few weeks at Bangalore during April and May, 1949, during which period both lectured under the auspices of the Indian Institute of Culture. Below we print a paper by **Mr. Harris Wofford, Jr.,** which summarises his talk at the Institute on 12th May on a subject of vital interest to all.—ED.]

A world government will probably be established in this century; the only problem is, how?

Unhappily, all the odds seem to favour world domination, probably amidst the ruins of World War III, by one of the two national power giants. The United States and the Soviet Union already seem locked in the kind of vicious circle leading to conquest or destruction which once caught Athens and Sparta, and then Rome and Carthage. Each of these giants, whether by its own design or by uncontrollable destiny, is moving toward the establishment of a world empire.

If peace, defined merely as the absence of war, is all that we seek, we can make peace with Russia tomorrow—through full submission to a Soviet World State. Communists propose the liquidation of exploiting classes and the material salvation of the downtrodden, followed by Soviet world law and order as a consequence. But for democrats there is an end above peace, the end of a progressive society which protects and promotes the development of human personality. And democrats believe this end must be achieved by consistent means. We doubt that universal brotherhood could ever rise from blood purges, that "new democracy" could ever bloom on a planet of total autocracy.

Does the best hope for the survival of these democratic principles rest then with victory for the American side in the power race? Before making such a decision in favour of one's own homeland, always easy for a national to do, one should examine his country's conscience. Any American honestly doing that today will find that his government holds a large share of the sins of omission and commission of this generation. And in the fourth year of the atomic age, with the world looking to America for leadership, it is a tragic fact that America has no long-range programme for peace. "Containment" of Russia by the United States will serve to validate Communist doctrine in the eyes both of Russians and of those people subject to American control. You cannot contain an idea by guns and dollars. Russian Communism can only be contained by a greater idea. America's present negative programme is not such an idea.

Democracy needs a great idea and a programme world-wide in scope.

We choose neither a Russian nor an American empire, but the only hope of preventing either is through a positive alternative so clearly able to cope with man's problems in better ways that it can win the support of the majority of mankind. This alternative is a world federal republic. Such a Republic of Man would be a union of the world's peoples, strong and democratic enough to contain all ideologies, social systems and nations in peaceful competition under world law—particularly to contain and disarm the two giants.

European Federation, valuable as it might prove to be, does not solve the fundamental problem of World Federation. A Federal Union of all the Atlantic democracies, as proposed by Clarence Streit, since it includes America, seems to offer more hope of serving as a nucleus of a world government, but could the 300,000,000 Atlantic democrats long over-balance the excluded five-sixths of the world ?

The " gradualist " course of hoping that a world community will develop in time if we work for voluntary co-operation inside the United Nations is being invalidated daily by the increasing drift toward war. No league of sovereign nations ever evolved gradually into a federation. At some point in time, the United Nations, if it is not to die, must be dramatically transformed into a genuine government.

Another road is tempting to American one-worlders : to seek immediate revision of the United Nations Charter into a " limited " world government. This course looks direct and easy at first glance. But the seemingly simple proposal for limited federation is asking for the most fundamental reversal of Communist belief. To most Communists such a proposal will hardly sound like security. More likely it will sound like the abandonment of the revolution.

Moreover, even the most limited federation would require full-scale disarmament and would enforce free access for world inspectors to every town and every factory, in Russia as in all countries. This is asking a lot of a man who named himself Steel.

Stalin will probably oppose any kind of federation with all his ideological weapons until he is convinced that two-thirds of the world is actually uniting on such a firm basis that the union will last. At that moment, Stalin might choose to come in, either through military fear or economic necessity. If he decided to stay out, then whether or not the federation proved successful enough to bring about a change in Russia's leaders would depend on the degree to which it received support and developed allegiance from the two-thirds of mankind so united and on the degree to which it carried out a programme of achieving justice appealing enough to win over the people who remained outside.

What prospect is there of an American proposal for a world secur-

ity government winning real support from a majority of the people of the world? What of Asia? A positive world republic, empowered to end colonialism, prevent exploitation, and take action on the terrible economic and social problems, might fire the hearts of all democrats in Asia. But if the world government does not reach and represent the people directly, if it is not able to do any of the great positive tasks which need to be done in the world, it cannot hope to inspire loyalty and support. Without these it cannot hope to stand.

World government must not be proposed in the security form, limited to the control of armaments. If that is the form in which the great idea is brought forward, man's last real opportunity may have been lost. The official proposal of world government will be a dramatic moment in history. This moment will have been tragically wasted if the idea is brought forward in a form which has appeal only for the tiny prosperous minority of mankind.

World government demands a lot of Russia and America, but since nothing less than world government holds out any hope, we must find a way to attract the giants' attention and make the demands.

There is ground for hope. There is a great factor which we seldom consider because most Westerners fail to recognise it. This is the existence of a "middle world" of almost two billion human beings neither of Russia nor of the U.S.A. and desiring neither as master. Together, Russia and America comprise only one-fifth of mankind.

Today the middle world is cynical and waiting. Many of the leaders are struggling toward democracy against great odds, against the bright and tempting vision of "proletarian revolution." There is, however, still an electric atmosphere, ready and waiting for a great idea. The State Department and the Kremlin are reiterating constantly the great slogans of democracy because they sense the deep springs of idealism waiting to be tapped. They are, however, winning people only through desperation, for no one now is really tapping the sources of man's humanity. In our time, only Gandhi has thus reached into the souls of millions of men.

Gandhi pointed the road by which we might achieve one good world. No other road could be more difficult. None other leads to the end we seek. The idea of world federation cannot win by military force; it can only achieve its objectives by winning people's hearts. Victory can only be in terms of a living world democracy. This can come only if, in all its actions, the army of world citizens gives proof anew of the validity of democratic principles, uniting ends and means. Such a campaign must aim at a rebirth of the democratic spirit everywhere, and must help to create a world community able to support a world republic. The ideas must be well formulated and there must be

an adequate and flexible strategy adjustable to changes with the tempo of events.

World federalism, linked with the ideas of equality, social justice and republicanism, must be developed into a full-fledged ideology, having clear application to the major problems facing men today. Needed now is an Institute of World Government, a Fabian Society of federalists, to promote and co-ordinate the necessary research and planning.

The world republic idea must arise as a people's idea, coming from no one government. Today there are at least four "Internationals": World Communism, with its Russian base; World Americanism, with its dollars and armies and atom bombs; World Colonialism, with its weak alliance between the dissolving empires of Britain, Holland, France and Belgium; and World Catholicism, around the Vatican. What federalists are calling for is a Fifth International, a Human International, capable of cutting through existing dogmas and prejudices to reach peoples of all beliefs with an idea big enough to contain the best elements of each International.

The British Parliamentary Committee for World Government, after months of study, decided that the best hope lay in popular world-wide action, and went on to plan the "Crusade for World Government." Similarly, some French federalists have long been pioneering for the formation of what they call *Le Front Humain.*

This means a world-wide popular, political movement, organised and operating in the sight of all mankind, constituted as a democratic world people's party, a People's World Congress. Federalists should form the vanguard of this movement. This World Congress must result from a coalition of those forces now fighting for a united world community on many fronts or potential allies, such as liberation movements in the colonial world, anti-discrimination forces, world government and United Nations supporters, democratic socialists and internationalist political parties, European federation groups, pacifists, liberal labour unions, co-operatives, churches preaching the brotherhood of man. As a great political idea, federalism must some day bring about a new alignment of political forces and become the basis for a major partisan division. Only then will world government be a live issue in world politics.

Non-violent direct action—*Satyagraha,* as developed by Gandhi—must be used to reach the hearts of men and move them toward the new allegiance of world citizenship, towards a supreme loyalty to humanity. The world republic requires a revolution in the hearts and minds of men. It cannot wait for a sense of world community to develop—as if nationalism and world anarchy were the proper breeding grounds for a world community! No real world citizenship can be felt until a world government has been formed and

begins to make good laws affecting all world citizens. Enough men and women around the world must, however, really want world government in earnest for it to have a fighting chance of success once formed.

There must be developed an interim world policy for action during the period preceding the final frontal operation to establish a world constitution. Following from or implied by a full federalist ideology will be many necessary and consistent stands for federalists, who must support all steps toward world community and oppose all steps toward nationalism, totalitarianism and war. By fighting on these real issues, federalists can begin to prove their sincerity, and to forge a broad and powerful coalition for one world.

Agreement on interim issues will be difficult, but the attempt to reach such agreement is a challenge which a People's World Congress must accept. There must be full debate on the issues from the bottom to the top, with decision by majority and respect for minority opinion. Such healthy discussion and difference of opinion may greatly strengthen the intellectual fibre of the movement.

The campaign for a People's World Convention, as proposed by the British Parliamentary Committee under Henry Usborne, M.P., offers a means of launching a world people's party. If moderately successful in enough countries, the People's Convention campaign for the first time will have reached masses of people, will have helped forge a coalition of major supporting organisations, will have developed a large body of federalist leaders, and will have thrown the world spotlight on an assembly of federalists. The primary stated objective of the Convention is to agree on a people's proposal for a world constitution to be submitted to the United Nations and to the peoples of the world. But, once assembled, if there were good plans for it, the delegates could start working on the platform and constitution of a World Congress Party. They might issue a manifesto containing the outline of the full federalist ideology.

Many possible courses suggest themselves. The Convention could decide that until world government was achieved it would act as an unofficial World People's Assembly, pressing for official action on the world constitution and on interim issues, and initiating such world-wide direct action programmes as should seem feasible. There could be elections to the People's Assembly every two or three years, each time with stronger leaders and a broader mandate. This could be the policy-making body for the One World coalition.

Such a People's Assembly could serve not only as an excellent challenge and example to the statesmen of the United Nations, but also as a control to prevent hypocritical governmental distortion of federalist proposals.

The People's Convention campaign carries federalists down the

road toward a world grass-roots movement. It is as imaginative and hopeful a programme as was ever offered a social movement. It is an immense challenge, but only begins to be commensurate with the task of getting a good world government.

This whole strategy aims ultimately at official action. Federalist political forces must seek to come into a governmental majority in all countries. Once a federalist American government was elected and proceeded to prove its intentions in its foreign and domestic actions, the whole world political environment would be changed.

When federalists are a majority in enough countries so that world government has a fighting chance, the world movement may begin to consider how to precipitate the issue. This might mean a revisional conference under Article 109 of the United Nations Charter, or a dramatic new world constitutional convention, depending on the prestige of the United Nations at that time. If an adequate world constitution was agreed upon, it ought to commence operations when a majority of mankind ratifies it. Once the World Republic begins, it must move ahead swiftly and positively on its great task of building a world community.

But what about Russia and the world's Communists? Continual, persistent and sincere attempts must be made to reach and win over Communists and Russians, from the time of the first People's Convention straight through to the World Constitutional Convention itself. The Gandhi, direct-action, approach is of supreme importance here. Federalists must never become so cynical that they lose faith in the method of persuasion. Little persuasion is seen in the political world today, mainly because there are so few ideas around. If world federal republicanism is developed in the right way it will be the most persuasive idea on the planet. As human beings, even the most dedicated Communists are open to reason and persuasion.

The world movement must seek at all times to persuade the Communists that their doctrine requires the major change of accepting world law. To do this, federalists will have to disprove the Communist predictions for the West of economic collapse, imperialism, fascism and war. They must prevent another major depression. They must prevent capitalism from turning imperialist, whether of the direct military variety, or of the infiltrating kind resulting from exploitation by monster corporations. They must prove that social justice and democratic socialism on the national level can be achieved through non-violent legal reforms. They must prove that colonialism can be abolished without war. This is a terrible challenge. It is probable that the full response to these challenges can be successfully made only by a working world government.

Even if iron curtains close the minds of leading Communists, no iron curtain can keep a dynamic

federalism from reaching the ears of the younger Communists and the citizens of Soviet countries. No iron curtain can permanently exclude a great idea. Communist strength stems in large part from the inaction of democrats in coping with misery and injustice and from the lack of any world alternative. The appeal which the world republic idea will logically have for idealistic Communists will grow as the Republic of Man starts to function for world justice.

With world citizens working together for the common welfare on great projects to wipe out famine, destitution and disease, loyalty for the world union would grow rapidly as a rich world civilisation unfolded. No government would be able to stay out long and remain in power.

For there is no force on earth so powerful as an idea whose time has come.

HARRIS WOFFORD, JR.

ANTI-VIVISECTION SENSE

The vivisectionists are playing into their opponents' hands when they attempt in the public press to defend practices for which the aroused conscience of man can admit no defense. Their only hope of freedom to pursue their cruel experiments is to keep the public slumbering in the inertia of ignorance. An article, for example, like that of Louise Cross on "The Anti-Vivisection Nonsense" (*The American Mercury*, August 1949) defeats its own end, by drawing public attention to this blot upon modern civilisation.

Most cheering to those who stand for humane values is the evidence which she gives of the extent to which the torturing of animals in the vivisection laboratories is already handicapped. Only about 12 of the 77 accredited medical colleges, Miss Cross complains, are able to "obtain really adequate supplies of animals either for research or for teaching." The American Society for the Prevention of Cruelty to Animals, while claiming to take no stand on the vivisection issue, yet refuses to allow any animals under its jurisdiction to be used for scientific studies. Miss Cross makes a grievance of this, ignoring the betrayal which it would be for such a society to collaborate with the vivisectors!

It is good to know that 7 of the 48 States of the U.S.A. have already banned vivisection. Miss Cross writes:—

> What used to be considered a harmless, sentimental, ill-informed cult is jeopardizing human life and impeding scientific progress.

But the general picture which Miss Cross gives of the present position holds a hope for the fulfilment, in the not unimaginably distant future, of Madame Blavatsky's prophecy:—

> ...when the world feels convinced—and it cannot avoid coming one day to such a conviction—that animals are creatures as eternal as we ourselves, vivisection and other permanent tortures, daily inflicted on the poor brutes, will, after calling forth an outburst of maledictions and threats from society generally, force all Governments to put an end to those barbarous and shameful practices.

MODERN SCIENCE AND ANCIENT THOUGHT

[That modern science has been drawing nearer and nearer to the teachings of India's ancient Sages is apparent to any one who has been following scientific developments and who is even superficially acquainted with the ancient Indian teachings. This was implicit in "The Cultural Value of Modern Science" by **Prof. M. Chayappa** which appeared in our August 1949 issue. He delivered at the Indian Institute of Culture on February 3rd, 1949, the lecture on "The Scientific View of the Problem of Life," which we are publishing here under the above title.

Modern science in general may still be far from recognising the need of supplementing the study of physical nature with that of spiritual and psychic nature, with which, as indicated here, the ancient Indian thinkers dealt and which is necessary to make of science an integral whole. Modern science has, however, crossed in its investigations the actual materialistic lines. The reference by Madame H. P. Blavatsky in her *Secret Doctrine* to "the illusive nature of matter, and the infinite divisibility of the atom," on which she declared the whole science of Occultism was built, was unacceptable to science when that book was published, in 1888. Both propositions are accepted scientific facts today.—ED.]

The science which deals with life —its origin, its growth and its development—is Biology. This science is still in its infancy. The problem of life has two aspects, mechanism and vitalism. There is a physical mechanism for every living thing and there is also the functional aspect of it, which involves vitalism.

The mechanism is governed by physico-chemical laws. As these sciences are highly advanced, investigations have been carried to the maximum limit, when we have come to very definite theories regarding mechanism and its ultimate structure. Modern physical sciences have definitely proved that the ultimate structure of which the physical universe, both organic and inorganic, is composed is not matter but energy in the form of electrons and protons which are regarded as systems of waves, manifesting a slight degree of indeterminism or consciousness. But the application of mere physico-chemical processes will not suffice to explain the problem of life. There is a vast gulf between the two. The latest researches of modern science have been very fruitful in bridging the gulf or at least in narrowing it.

Since Biology deals with life, its starting-point is where life is exhibited and life is manifested only in individual whole organisms. Hence the material basis of life is the whole living mechanism, which is an end-

lessly complex system of chemical combinations. But when the living organism is analysed into its chemical constituent materials, we again come to electrons and protons at the physical terminals of the organism.

Biologically, a living organism is formed by the union of the two germ cells, the sperm cell of the male and the ovum cell of the female. The germ cell itself is composed of several chromosomes. These chromosomes are the final substance into which an organism can be divided. Hence these correspond to the atoms of the inorganic matter and the germ cell, which is a combination of chromosomes, corresponds to a molecule.

The gulf between life and non-life, or the border-land between organic and inorganic matter, is the region covered by the electrons, the chromosomes and the germ cells and it is in this region that life becomes fully manifest.

At the physical ends of both organic and inorganic matter there are the indeterminate microscopical electrons. In current physical theory this indeterminacy in the behaviour of the electrons is treated as a matter of chance. But the term "chance" is misleading. It ought to be said that there is no correlation of the indeterminate behaviour of the individual electrons in the inorganic matter, whereas there is such a correlation in the organic. In inorganic matter, the indeterminate microscopic fluctuations, being uncorrelated and unco-ordinated, cancel one another and give rise to determinate statistical laws, whereas in organic matter the indeterminate individual fluctuations being correlated and co-ordinated, do not cancel one another, but give rise to conscious organic laws.

The indeterminacy grows in multiplicative proportions, so much so that when chromosomes form the germ cells, and the two germ cells, the sperm and the ovum, unite to give what is called the fertilised egg, the individual possessing complete consciousness begins to appear. As the individual develops into a full-fledged human being, the consciousness also grows and finally culminates in intelligence, volition, emotions, feelings, etc.

Thus the primary difference between conscious and unconscious matter is in this correlation or otherwise at the physical terminal. The question now to be considered is this: What is this correlation due to? How is it brought about in living organisms?

At this stage the views expressed by one of the greatest scientists, Sir Arthur Eddington, are worth considering as they clearly show in what direction the thoughts of the modern scientists are pointing.

We may now feel quite satisfied that the volition is genuine. In the case of the brain we have an insight into a mental world behind the world of pointer readings and in that world we get a new picture of the fact of decision which must be taken as revealing its real nature. It is meaningless to say that the behaviour of a conscious brain

is the same as that of a mechanical brain.

We must suppose that in the physical part of the brain immediately affected by a mental decision, there is some kind of interdependence of behaviour of atoms which is not present in the inorganic matter.

The conscious unit does differ in fact from an inorganic system of similar mass in having a much higher indeterminacy of behaviour.

We have evidence that our consciousness is associated with a certain portion of the brain. But we do not go on to assume that a particular element of consciousness is associated with a particular atom in a brain. The elements of consciousness are particular thoughts and feelings whereas the elements of the brain are atoms and electrons; but the two analyses do not run parallel to one another. While we contemplate a spiritual domain underlying the physical world as a whole, we do not think of it as distributed so that to each element of time and space there is a corresponding portion of the spiritual background.

My conclusion is that, although for the most part our enquiry into the problem of experience ends in a veil of symbols, there is an immediate knowl- ge in the minds of conscious beings ifts the veil in places and what through these openings is a itual nature.

ents are enough to we have to go for his matter. An tism will make We know that od are them- ey are all

found in it in such a disorde manner that the individual effe cancel one another and the exhibits no magnetism. But whe strong permanent magnet is broug near the rod, it exercises such powerful influence on it that several molecular magnets are correlated and co-ordinated so as make the rod behave like a tr magnet. But when the induci magnet is taken away, the steel loses its magnetism and reverts its original inert condition.

With these ideas in view, I sh now apply the Vedantic conceptio of life and you will see how apt they fit into the scientific fabric a illuminate the whole problem.

Scientists themselves have agre that electrons and protons are n the final forms of cosmic energ There may be other forms of energ which are much finer and possess much higher indeterminacy. O such form is the mind or the ment organ which is behind the physic brain. This exerts a powerful infl ence over the brain cells, producir correlation and co-ordination of t individual indeterminate behavio of the electrons in the chromosom and the germ cells. This organisati gives rise to the full consciousne of the organism. Thus the bra functions under the direction of t mind; and thoughts, will, feeling etc., result from it.

But the volition produced in t brain should be communicated to t various parts of the body, maki the physical organs perform the

respective functions. There are five organs of action (*karmendriyas*): mouth (the organ of speech), hands, legs, excretory organs and genital organs and there are five organs of sense perception (*jnanendriyas*): skin, eye, ear, tongue and nose. The mind could not act quickly and easily on those gross organs, if there should be direct contact between these two. Hence behind each of those gross organs there is a corresponding subtle organ, composed of a finer stuff, having a much higher degree of indeterminacy or consciousness than the electrons. Besides these ten organs, there is the vital organ, Prana, which is associated with its physical symbol, breath. Vedantic philosophy recognises five kinds of Prana, depending upon where they act in the body—*prana*, *apana*, *vyana*, *udana* and *samana*. Also the mental organ has two aspects—the thinking faculty, the mind or manas and the determining faculty, the intellect or Buddhi. These seventeen elements, the five *karmendriyas*, the five *pranas*, the five *jnanendriyas*, mind and intellect, constitute what is called the *Sukshma* or *linga sarira*, the subtle body which is always behind the gross body or *sthula sarira*. The elements mentioned above are composed of a stuff which is in the ascending order of magnitude with respect to subtlety and indeterminacy. Thus the correlation and co-ordination necessary for conscious functions of the living body is brought about by the immediate presence of the *Sukshma sarira* behind the gross or *sthula sarira*. But yet the problem of life is not fully explained.

Even after showing that sensations, emotions, thoughts, are things generated in the brain and that movements, etc., are produced by volition, we must still protest and say along with Sir Arthur Eddington :—

> You have shown us a creature which thinks and believes. But you have not shown us a creature to whom it matters that what it thinks and believes should be true.

That is to say, there should be something else which can correlate and co-ordinate all the thoughts, sensations, movements and emotions produced in the manner explained above and experience them as one whole. This necessitates the presence of what is known as the Ego, the consciousness of " I, " the self, the soul or the *jeevatman*.

This again is a form of cosmic energy which is much more subtle and possesses a much higher degree of indeterminacy than any of the elements mentioned above. It is always associated with the *Sukshma sarira* or the subtle body, through which it makes the gross body perform all its functions.

As long as this soul with its *Sukshma sarira* dwells in the gross body, producing the necessary correlation and co-ordination at the physical level, the gross body is said to be alive. But if it leaves the gross body, the gross body is said to be dead. This, in brief, is the explan-

tion of the problem of life and we see how scientific and satisfactory it is.

This is life in the biological sense or the popular idea of the term. But life in a general sense, as indeterminacy, is to be found everywhere in the universe. In the physical world it is not manifest and so the gross matter appears to be dead. It begins to glimmer in electrons and goes up to higher stages in the various elements of the *Sukshma sarira* and the Ego. But the disembodied Supreme Soul or the primordial cosmic energy which is the material and efficient cause of the universe is pure and absolute Existence—Knowledge—Bliss.

The riddle of the universe, then, both in its organic and inorganic forms is thus solved in a manner which can be easily comprehended by the common man. There is nothing transcendental about it. The solution offered is not the outcome of the idle dreams of philosophers, but is amply borne out by the latest experiments of modern science. But the physical sciences by their very nature can go only up to a certain height in the quest of truth and leave further research to the right type of philosophers. Indian philosophers have proved their capacity for work in this direction.

The doctrines which they propounded more than 4,000 years ago, for solving various problems of life, are today tested and found to be in complete conformity with the latest discoveries of modern science. They even went further and succeeded in unravelling mysteries of nature too deep even for the modern scientists. They have made the highest flights and from these dizzy heights have actually seen and experienced the truth. Hence we can safely place as much confidence in the theories and solutions formulated by them as we do with regard to scientific laws.

These doctrines are impersonal and universal and do not belong to any one time, country, religion or race. They are the eternal laws of nature. They do not clash with the tenets of any existing religion, but will supplement them and make the particular religion purer and richer.

These doctrines should be freely propagated throughout the world, for they alone will effect a radical cure to the present devastating malady of mankind.

M. CHAYAPPA

THE MIND OF POETRY

[How close poetry lies to the mystic experience is implicit in this study by **Mr. R. H. Ward**, who is the author of several religious plays, of which *The Figure on the Cross* recently appeared.—Ed.]

Poetry, like all things created and so set free, may be regarded as an intelligence in its own right. This intelligence is in essence single-minded, the writing of poetry in essence an operation of the whole man (and these things would be true in fact as well as in essence, were an absolute perfection compatible with the relative nature of things). Yet the very singleness of the mind of poetry arises from its possession of a double vision which is a characteristic of the poet and remains apparent, if indefinable, in what he writes. Where it is apprehended by the reader or the hearer, he too becomes possessed of this double vision, until finally it resolves itself again into its essential singleness and by some mysterious therapeutic action makes the reader as whole a man as it made the poet. For poetry is among other things a principle of atonement and makes one man's being the reflection of another's. Further, it is only when poetry achieves this atonement that it can be said really to exist. Just as a play exists, not when the dramatist writes it, nor when the actors act it, but when the audience witnesses it, so poetry exists when it makes the reader of one being with the poet. This happens through the agency of the double vision which sees two worlds at once, one of material reality and another of spiritual reality (since there seem to be no terms available which do not set up a dualism where in fact none should be). Poetry's sight of these two worlds in one institutes a process which A. C. Bradley called "the expression through sense of something beyond sense."

But it is sometimes supposed that poetry can be valid only when it is concerned with the spiritual world beyond sense and when the material one is, as it were, at a discount. Poetry, however, even if only because it cannot come into being without concepts and words, cannot be regarded as a spiritual thing. Thus to abstract it and attempt to make it an absolute leads to a series of sentimental fallacies as misleading as those of materialism. The hard fact of poetry, that which makes it hard to write and hard to understand, is that it is a relative thing, and only fully itself when the relation between the two worlds within it is a right one. Poetry is an incarnation. The attitude which applies to poetry transcendentalism, on the one hand, or irrationalism on the other, leads in both cases to the neglect or abandonment of form and expression, for it is an escape from the hard fact of

poetry. The transcendental heresy leads to the abandonment of the writing of poetry altogether, claiming that words are "inadequate" to capture inspiration; and the irrational heresy leads to the use of what is sometimes erroneously called free verse, the undisciplined or "automatic" setting down of a series of day-dream images. While it is true that words can never become spirit, they can be made to glow with its meanings; and while it is true that dream-images are often of the stuff of poetry, they need to be interpreted in fully conscious terms before any but the dreamer can appreciate them. Both these escapes from the self-immolation involved in enforcing the word upon the spirit and imprisoning the spirit within the word have been recognised and avoided by the true poets, whose understanding of the nature of poetry brings as well an understanding of the joy which complements the pain this self-sacrifice inflicts.

In so far as poetry is the fusion of two opposed states of being, and thus results in an incarnation, it shares the nature of the redemptive principle inherent in all vital syntheses; it belongs to the order of phenomena to which also belongs the existence of god in man and the existence of man in god. In other words, poetry is both immanent and transcendent. The poet rightly feels that poetry is within himself, his own possession and of one substance with something in his being which is unique; his poetry is his and can be no one else's. But at the same time he rightly feels that it is outside himself, and that, far from possessing it, he is its servant and must submit to the will of a force greater than himself. Between these two worlds, one personal and the other impersonal, no clear boundary can be fixed; the two worlds co-exist and co-inhere and, at the point at which they make this exchange of being, poetry is conceived. It can have no true conception elsewhere; though that is not to say that more than a very little of the world's poetry has been the offspring of such a balanced coming together of the creative poles.

When Baudelaire spoke of "*la soif insatiable de tout ce qui est au delà*" (or "beyond sense"), he spoke of that thirst of the poet, as a man of flesh and blood and so belonging to the first of the two worlds and often feeling it too much with him, for the union with the second of the two; he spoke, that is, of the desire of the self for the not-self, the primary movement towards the attainment of the double vision through which poetry comes and the poet is fulfilled. This thirst can only be quenched when the poet, as a person, becomes part of the double vision, when he enters into it and it enters into him. That is, he must himself become poetry, and the double vision must become his normal vision. Nothing will come of nothing; being creates in its own kind, and poetry can only be created by poetry. If poetry is an arrangement of words

having at the same time as their material significance a spiritual significance as Words from "*au delà,*" then he who makes this arrangement must be of a like nature with it. This is not simply to say that he must fulfil the condition of humanity and be both matter and spirit, for to be human is to be relative and individuals partake of material and spiritual qualities in differing proportions. The difference between doggerel and poetry is the difference between any of us who can pound out a verse and John Keats; the true poet exists at the point where true poetry exists, the point of balance, the instant in which the two worlds unite. A man becomes so much more a poet according as he lives in this instant and so makes his nature one with poetry's; it is only in this instant that he can in a true sense create in his own kind.

The discovery of this instant depends upon submission to the interrelation and interaction of the two worlds; that is, upon the sacrifice of spirit to matter and the sanctification of matter by the spirit. In other words, it depends upon experience, that movement between suffering and joy whose central point is the instantaneous stillness existing in the mind of poetry. The poet therefore needs perpetual conversion and reconversion, the negative conversion of the Fall, by which the spiritual world passes into bondage to the material, and the positive conversion of the Redemption, by which the material is set free in the spiritual. In order that these conversions may occur, he needs successive crises, of suffering, that joy may follow, and of joy, that suffering may follow; he needs continually to die in order that he may rise again. Poetry belongs to the poised instant of crisis between death and resurrection, a point which escapes from time, as true poetry does, into immortality. It is the point at which matter and spirit, annihilated one in the other, give themselves to the creation of a new being partaking of the nature of both of them, and yet wholly itself. Such at least is one way of expressing that which happens when poetry is conceived, and of explaining why it is that a poet is at his most creative either at the time he undergoes a critical experience, or at a time when, as it were by a cyclic return, he re-experiences the same crisis in later tranquillity.

Since the written poem partakes of the nature of the two worlds whose fusion has created it, the double vision persists in it, and it is still possible to see, behind its wholeness, the mind of poetry operating as two sorts of mind; we can understand that the words of a poem have one meaning, but that there is another beyond them.

"It is the nature of the poetic vision," Mr. Day Lewis says,

> to perceive those invisible truths which are like electrons the basis of reality; the nature of the poetic imagination to become aware of the cryptic links that bind our universe together, to find

similarity in difference and to make coherence out of contradiction. [1]

For words are no longer used simply; they are used dually, and yet in a way that still keeps them whole. There occurs an interpenetration by which one meaning, while itself is by no means lost, becomes another meaning; it simultaneously lends its own meaning to that other, and receives that other's into itself. Thus similarity is found in difference and coherence made out of contradiction. Truth is a different thing from a bird on the wing, but if it is said in a certain context that "truth is a bird on the wing," then truth becomes a "bird on the wing," and at the same time a bird on the wing becomes "truth." Further, looking at a later time at a bird on the wing, it is probable that one would now know it to be truth: because one of poetry's functions is to add to our knowledge and lend us experience of reality.

The mind of poetry is a metaphoric mind. It is unable to apprehend a phenomenon *per se;* it must see it twice, both in terms of itself and in terms of its not-self; it must see it both as what it superficially and evidently is and also as something else that it metaphorically, but no less truly, is. The phenomenon so seen is not thus falsified; on the contrary, it is clarified and realised; it is enhanced and perhaps even explained; it is illumined by the light of another world and translated to the dimension of that world. When, therefore, the mind of poetry sees the imago leaving a chrysalis, it sees at the same time Christ rising from the tomb. It is not simply that it attaches to the emerging insect the idea of the risen Christ; nor is it thinking up an ingenious conceit, or saying to itself that what it sees "is like" the resurrection of Christ. For the mind of poetry one thing wholly is the other; two things are not reflections or reminders of each other, but one being; therefore the resurrection of Christ actually takes place in the emergence of the imago, and by so doing annihilates the time-lag between these occurrences, because for the mind of poetry they can only occur in the now, the eternal instant. Indeed, for this mind it is not only true that one thing is another thing; it is ultimately true that all things are one thing—so that the present tendency of physical science to merge one into the other the concepts "spiritual" and "material" is precisely the tendency of poetry.

Because of its continual search for synthesis, the mind of poetry works with extraordinary economy. It offers the simplest of concrete images and symbols for the clarification of complex and abstract matters and often expresses many such matters in a single image. Sometimes it makes strange and significant changes in the order of events or the relative importance of phenomena; it plays tricks with time and repeatedly demonstrates that there is no truth without paradox. Therefore it sees the butterfly recently resurrected, resting now beside its broken chrysalis in the dusty corner of a box-room or a garden-shed, and understands that this is Christ born in a stable, as well as Christ risen from the tomb; for it understands that all birth and all resurrection are one event eternally occurrent under the single name of Death.

R. H. WARD

[1] *A Hope for Poetry*, p. 75.

THE SENSE OF SIN

[**Shri Gurdial Mallik** in this thoughtful essay equates sin with that which breaks the harmony of individual or group, or of humanity considered as a whole. But "sins" in this sense may be either unconscious or deliberate. The reaction from any disturbance of equilibrium is painful, but there is a difference which must be recognised between unavoidable mistakes, rooted in ignorance, and deliberate flouting of the law of compassion, on which the harmony of man and universe alike depend.—Ed.]

When did man first have a sense of sin? Surely, he was not born with it, being in substance a fragment of the Divine, which is a synonym for and a summation of all that is pure and perfect, beautiful and benevolent, peaceful and progressive, healthy and holy, common and concordant, happy and hopeful, all-inclusive and all-embracing.

It would appear, then, that man's awareness of sin has been an offshoot of his devolution from the Divine, in the Spirit, to the Human, in the body.

As such, man's consciousness had its preliminary contact with, and through, the body; in other words, with Nature, of which his body is a product.

Now consciousness being of the nature of a whole, man instinctively felt, in the initial stages, that he was *en rapport* with Nature; that is, he had an innate sense of health, of the harmony existing among the members of the body.

One day, perhaps, under the emphasis of one of the appetites, with which every human being is born, he broke one or another Law of Nature and suffered physical pain. This disturbed his usual bodily harmony, of which he had hitherto been hourly half-unconsciously aware, for with a state of health goes the attendant feeling of robust, though rugged, joyousness. He, therefore, as a result of the repeated occurrence of this particular phenomenon, grew gradually conscious of his separation from the state of harmony, of wholeness, existing intrinsically in his own body. In short, he knew—dimly of course, but with a knowledge which deepened as time went on,—that there was a split in his unified physical personality. For aught one knows, it was this split, the sense of having been separated from something he knew to be whole, which may have made him exclaim to himself for the first time, "I have sinned!"

Later on, in the process of his evolution, man came out of his solitary and secluded cave and began to live with others, thus forming the first nucleus, as it were, of Universal Brotherhood. His mind having put forth in the meantime some attempts in the direction of self-awareness, he

felt in some mysterious manner, but a little more deeply than only dimly and darkly, his oneness with his fellow-beings. He sensed also that an intangible atmosphere of accord, so to speak, hung over the group of which he was a member. And he observed that as long as he acted as his fellow-members of the group acted, this atmosphere remained intact, but if someone acted contrary to the aspirations and activities of the group that very moment this "envelope" of collective concord was torn. The group-consciousness suffered a shock, with the consequent result that he who had in this way infringed the harmony of the whole was looked upon as an outcast or an enemy, while he himself smarted under the sense of having been separated from his fellows and his friends. This sense of separateness burned him inwardly so much that he cried out in excruciating pain, "I have sinned."

But this pain, born of unbrotherly behaviour, was something more than mere physical pain; for it had in its heart the sting and spear of conscience—that moral sense, which, on the one hand, makes man a kinsman of his fellow-beings and, on the other, relates him to the Creator and His Creation.

Then followed the third stage in his sin-awareness. The boundaries of his brotherhood with others became more and more enlarged as chapter followed chapter in the Book of Evolution. He began to realise his oneness with an ever-increasing circle of "fellow manifestations" of life,—that is, not only with the members of the human family, but with the other aspects and evidences of Life. Time and again, however, he discovered that whatever disturbed this feeling, this spirit, rather, of oneness with the Universal Harmony, or with that part of it of which he was fully and forcefully conscious, caused him grievous pain. And to the tune of tears, his soul sang mournfully, "I have sinned!"

But, again, this pain was different from its predecessors inasmuch as it was in essence more spiritual than moral-*cum*-physical.

If there is one truth which emerges outstandingly from the thesis outlined above in all humility it is this: Whatever causes or creates a schism in the harmony of man, the individual; of man, a member of a group, small or large; of man, a spark of the Eternal Spirit, is sin. And as this triple-faceted harmony is one of the expressions of the Trinity of Divinity, whatever is unmanly, antisocial or unspiritual is sinful. Verily, then, as has been wisely enunciated by one of the Teachers of Wisdom, "Compassion (feeling one with every expression or aspect of the Universe) is the law of laws," and conversely, separateness from others, from the whole, is the "great heresy."

GURDIAL MALLIK

SWITZERLAND—MODEL OF DEMOCRACY

[Only a few months ago, in our June issue, we published Dr. Z. A. Grabowski's appreciative study of Switzerland under a very similar title. The approach to the subject in this essay by **Dr. Hans Kohn,** the widely travelled author of numerous works on Nationalism, is, however, different and also worth considering. The small countries have valuable lessons to impart to the Great Powers, and Switzerland especially, that firm little bastion of democracy which, though not wholly because of her own prowess, escaped the horrors of the last two great wars, deserves the careful study of the nation-builders.—ED.]

The year 1848 was a climax and a turning-point of modern European history. Only the two countries at its edge remained untouched by its enthusiasms and its furies: England, because it was too advanced, and Russia, because it was too backward. Elsewhere immense hopes greeted the "spring of the peoples"; soon, however, they were dashed. The revolution which started to establish a reign of harmony and liberty ended in the triumphal reassertion of absolutism and in the sharpening of class conflicts. The bloody June days in Paris and the proclamation of permanent civil war as the essence of history in the Communist Manifesto expressed the changed social climate. In France the new democracy turned into the first popular dictatorship, acclaimed by the masses, who preferred the promise of social security and economic progress to the pitfalls of personal liberty. The revolution of 1848 succeeded in only one country on the European continent—Switzerland, where a democracy of individual freedom and federal autonomy was so firmly established that it survived, almost unshaken, the mighty storms which in the twentieth century sapped the strength of democracy in many other lands.

In the middle of the twentieth century, Switzerland appears as an oasis, with the moral and economic foundations of nineteenth-century liberal society intact. Swiss neutrality, it is true, has helped to preserve the "oasis," but this neutrality is no recent political expedient. It is deeply rooted in a historical tradition and in a moral resolve. The Swiss are peace-loving, but they are not pacifists. They are free men ready to share equally the burdens of defending their country: a highly efficient training system of a democratic citizens' army keeps individual self-reliance firmly anchored in the sense of duty towards the whole.

Several centuries ago the Swiss, even today a nation of determined soldiers, were famed for their military exploits. In the fifteenth century they triumphed over Burgundy, the most progressive military power of that period. The road of conquest and expansion seemed open before them if they sacrificed their diversity

and their liberty to centralised unity, but they rejected might for freedom. They consciously turned away from participation in the contests for power. Their geographic situation, with possession of the strategic Alpine passes in the heart of Europe, could have served them as well for a starting-point of expansion as for a citadel of defense. They chose defense rather than expansion.

Their military preparedness and their well-known and well-trained prowess, supported by the mountainous character of their land, enabled them to stay at peace and at the same time to stay independent. In the religious wars of early modern times, as in the nationalist conflicts of recent history, the Swiss, themselves composed of diverse religious and racial groups, maintained neutrality. Thus they learned to preserve their unity and their liberty in a spirit of tolerance. Switzerland became a model country where different faiths, languages and races live together in mutual respect and harmony.

The Swiss experience shows democracy evolving not primarily as the result of constitutional legislation but as a form of life, a willingness and an ability to abide by the rules of the game which have become deeply ingrained in the national character, as is the case in England and in the United States. In these countries liberty and self-government existed long before the French Revolution. But, beyond similarities, there was also direct influence. The example of the United States helped Switzerland to pass without too great difficulty from a loose and archaic confederacy of sovereign states into a modern nation. Before 1848 the Swiss cantons guarded their independence as jealously as many of the thirteen American States did in the 1780's. A civil war was needed to assure the national union against separatist desires. It was fought in Switzerland in November, 1847.

The Swiss civil war was a fight between the Protestant and Catholic cantons, led by Zurich and Berne on the one hand and Lucerne and Schwyz on the other. But this "irrepressible conflict," which had been in the making for many years, was infinitely less bloody and left infinitely less bitterness than its counterpart in the United States. It lasted only twenty-five days, and the number of killed on both sides amounted only to one hundred and twenty-eight. The victors showed towards their enemies that spirit of moderation and conciliation which is the essence of democracy, and which would have guided Lincoln after the Civil War had he survived. The Constitution of 1848 then created modern Switzerland. It transformed the loose confederacy into a federal union that respected the traditions and the liberties of the various cantons, and established, with the rights of individuals, the complete equality of religions, nationalities and languages.

Switzerland is a true federation

in which, as in the United States, no member state is strong enough to exercise hegemony or leadership. In Bismarck's federal Germany, as in the Soviet Union today, one member state (Prussia) predominated so strongly that it determined the character of the whole federation. In Switzerland, the victorious Protestant canton of Berne, with its comparatively large population and its proud political and military traditions, could not claim greater rights than the thinly populated and defeated Catholic peasant canton of Uri. The Swiss minority groups, whether religious or linguistic, not only enjoy complete equality; in reality they are privileged and receive more consideration than their numerical size would justify.

The Swiss constitution of 1848 imitated the American model by establishing two houses of parliament. One, the National Council, is elected by the whole people on the basis of population figures. The other, the Federal Council, like the American Senate, has two representatives from each canton so that the small cantons—which are mostly the Catholic cantons defeated in the civil war—are on the same footing as the larger victorious cantons.

There is as little centralisation of power in Switzerland as there is in the United States. There are no equivalents of pre-war Berlin or of Soviet Moscow. The Swiss federal parliament meets at Berne, but the highest judicial authorities sit at Lausanne and the cultural and economic strength of the country resides in Zurich, Geneva, and Basel.

The Swiss constitution of 1848 avoided the pitfalls of a strong executive as well as the opposite one of a weak and ever-changing government. Without any prominent head, the Swiss administration has shown a rare stability. It is exercised by an executive council chosen by the federal parliament with due regard for the representation of the various cantons and parties. It does not depend on votes of confidence, and its members are regularly re-elected if they prove capable administrators. There is no elected president of Switzerland; the members of the executive council preside in yearly rotation.

This stability at the top is matched by the flexibility below. Through the instruments of referendum and initiative, the people, potentially or actually, participate in all decisions not only on the federal level but even more in the cantons, cities and townships, where questions such as the erection of a new school building or the improvement of a road are submitted to the direct vote of the people. Thus democracy is kept alive in the political activities of every day.

As in the United States, the campaign discussions are often sharp and bitter, but once a decision is taken, it is accepted by its adversaries, the agitation dies down quickly, and a new law is given a fair chance to prove its wisdom. Distrust of authority and vigilant criticism,

though ever present, do not imply a "permanent revolution."

Though an article of the constitution made it at any time subject to revision, the popular referendum has shown itself rather a conservative force, slowly amending the well-tried foundations of the past. Like the American constitution, that of Switzerland has combined stability with flexibility; like the English people, the Swiss adapt themselves to changing times without abandoning the forms in which their national life has grown to maturity.

Switzerland's stability in the midst of an unhappy continent is due not to the lavish gifts of nature but to its traditions. It was not wealth which made a liberal democracy possible; perhaps it might be said that it was the liberal democracy and the security of law which promoted the growth of social welfare. The soil of the country is of no great fertility; the fundamental raw materials of heavy industry, coal, iron and oil are lacking. Yet Switzerland is not only a prosperous country in the midst of ruins, it is a country where in the midst of social and moral disintegration, middle-class civilisation and economy are still intact. Their strength is felt as much in the Swiss family and home as in the university or in the press. The intellectual and the white-collar worker, the shopkeeper, the artisan and the small farmer have preserved their savings and their standing. There are no currency restrictions in Switzerland; the convertibility of the Swiss franc into gold is freely maintained. The Swiss franc is a harder currency than the American dollar. Switzerland is today perhaps the only country in which the dollar is not, at least secretly, worshipped.

Nor is there any secret worship, or jealous envy, of mechanical super-efficiency. Though institutions and techniques are thoroughly up-to-date, there is little of the haste of mass production or of the pressure of crowding multitudes, and much nineteenth-century slowness and bourgeois solidity. Some may regret the absence of excitement and of heroic gestures, but life in Switzerland is serious, and the individual knows his responsibilities. Quality counts more than quantity, wise counsel more than flaming enthusiasm, the sober word more than the intoxicating rhythm. There is no great ostentatious wealth, and there is no abject poverty. Switzerland is—except for its landscape—not an inspiring or fascinating country, but in a continent sick of the excitement of a "great time," it has preserved the essential virtues of a healthy democratic society.

In 1940, when the Fascist wave of the future surrounded the country, when all its neighbours—Germany, Austria, Italy, and France—were under Hitler's control, Switzerland, seemingly lonely and lost, stood firm to protect itself militarily and to maintain the integrity of its democratic traditions. The German-speaking Swiss showed even greater determination than their French-

speaking fellow citizens, among whom the influence of Vichy was considerable. There were, naturally, small Fascist groups in Switzerland. There were also some influential people who in the critical years, when German victory seemed certain, counselled prudence and accommodation. But, on the whole, the people and their leading newspapers maintained their resistance against apparently overwhelming odds. Since then, Swiss justice has weeded out the elements which showed themselves disloyal to the liberal tradition.

With the same determination and success the Swiss resisted, after the defeat of Germany, the totalitarian wave of the future. The Swiss Communists thought then that their day had come. They reappeared under the more innocuous and democratic name *Partei der Arbeit*, labour party. First they tried, in co-operation with sympathetic intellectuals, high-pressure propaganda through publications, as they did in other countries. But the sober and unrhetorical atmosphere of Switzerland soon reduced it to its just proportions. In the elections of October 28, 1947, the country preserved its traditional physiognomy. The agitation was quiet and orderly: there was no trace of the feverish excitement of civil war in the air. The posters of the Communist party did not call for revolution but promised the creation of a "free and happy Switzerland." They did not attract much attention because the Swiss feel pretty free and happy without Communist assistance. The Communists elected seven deputies while the Progressive Liberals and the moderate Social-Democrats remained the two leading parties. Their numerical relation was reversed this time: in the previous election the Social-Democrats had gained a slight majority over the Liberals; in 1947 the latter emerged as the strongest party.

The elections confirmed the stability of Swiss democracy. The two referenda of July 6, 1947, proved, on the other hand, the flexibility and adaptability of a liberal democracy to the demands of the changing times. July 6, 1947, should have been noted much more than it was as a great day in the history of European democracy. In a thorough and orderly manner, by the free-will of the sovereign people, the Swiss carried through their "New Deal."

During the war, two proposals were submitted to the referendum of the people which were designed to lay the foundations of a planned economy and to guarantee to every citizen the right to work. Both initiatives were rejected by substantial majorities. The people were afraid of the collectivist tendencies to which the proposals seemed to open the road. But the Swiss did not stop at this negative attitude. They recognised in their majority the necessity of a "New Deal" which, while jealously preserving the traditional freedom of the individual, would modernise the social

structure.

The federal government itself took the initiative and, supported by the Progressive Liberals, submitted to the sovereign people two proposals for referendum. The first proposal provided, in an inclusive and sweeping manner, for the social security of all aged persons, widows and orphans. It was adopted by the people by the overwhelming majority of 854,000 votes to 216,000. An unusually high percentage of voters, almost 85 per cent, actually voted, to express their desire for a progressive social policy without socialisation. The new insurance went into force with the beginning of 1948—a fitting contribution to the celebration of the centenary of the constitution.

The second proposal submitted to vote on July 6 was more controversial. By a much smaller majority, 558,000 to 495,000, the Swiss approved an amendment to their constitution giving the federal government the right to regulate the national economy in order to avert economic crises. Actually the federal government had made use of such interventions during the war years, but now a constitutional basis for this practice was established. Thus Switzerland tried to solve the problem of a modern liberal society—to protect individual liberty against governmental interference but to allow that interference where abuse of liberty might threaten the very liberty which is the essence of a liberal society. Through the popular vote the Swiss steered a middle course between the Manchester liberalism of 1848 and the excessive governmental paternalism which, in 1948, had become fashionable in many places. They have made it clear that the real sovereign, the people, will tolerate government interference only when it is absolutely necessary in the interests of the commonweal. July 6 and October 28 have proven the stability and resilience of Swiss democracy.

Switzerland has its share of difficulties with the labour-management problems and with the adjustment of its export trade to changing world conditions, but they seem insignificant compared with those of other countries. After World War II, there was no repetition of the serious labour unrest and of the attempted general strike which had disturbed the country thirty years ago. If one compares the aftermaths of the two great wars, democracy in Switzerland, as in the United States, can be content in contemplating the improvement in public temper and in the prevalence of the orderly processes of constitutional life and the diminution of violence—the more remarkable in a period where the cult of force has made such progress through Communists and National Socialists.

In the United States—with its immense territory and unequalled resources, fortunate both in its neighbours and its wide ocean margins—democracy fascinates and almost shocks the visitor by its

exuberant vitality and its roaring energy. In Switzerland—a tiny country wedged between powerful and turbulent neighbours—democracy's style is much more subdued and its voice still and small. But in both cases it is vigorous and has enough faith in itself to advance steadily along its difficult and dangerous road in a world of cataclysmic disturbances.

HANS KOHN

RECONSTRUCTING THE ENVIRONMENT

Mr. F. L. Brayne, long a devoted member of the Indian Civil Service, amplifies in *The Peasant's Home—and Its Place in National Planning* (The Village Welfare Association, 36, Well Walk, London, N. W. 3. 6*d.*) the thesis which he developed in our pages in June 1946 under the caption "Women and Indian Villages." The dominant position of women in society needs to be recognised, he maintains, and their intelligent help enlisted if the standard of living is ever to be raised. He defines a backward country as one where less attention is paid to their education, training and welfare than to those of men. The reason is obvious:—

> Where women are educated and trained, each new generation starts where the last left off. Where the women are neglected, each new generation starts again from the base-line.

He calls for the substitution of a standard-of-living centred drive as a substitute for the old departmental approach, under which the objective is subordinated and the emphasis is on the piecemeal efforts of separate departments, with neglect of whatever does not fall in their respective fields.

Most important is Mr. Brayne's reminder that the economic problem of the custom-bound villager can be solved only by making it complementary to the social problem of raising the living standard, of making better homes. Without such intimate planning, he warns, the large-scale, long-term plans must fall short. He paints in an appendix an idyllic picture of "The New Landscape," "The New Village," and "The New Home." Nothing miraculous, only the application of scientific knowledge to the human setting.

No thinking person doubts that human progress is a matter of the development of the nobler qualities, and it is a matter of the first importance to furnish the conditions most conducive to that development. Madame H. P. Blavatsky has written:—

> ...true evolution teaches us that by altering the surroundings of the organism we can alter and improve the organism; and in the strictest sense this is true with regard to man.

As Mr. Brayne puts it,

> The greatest asset of a country is the good qualities of its people. The best place to nourish good qualities is the home. National plans of development, therefore, must begin with the homes of the people.

NEW BOOKS AND OLD

Conscious Clay. By WILLIAM ALLISON SHIMER. (Charles Scribner's Sons, Ltd., New York. 199 pp. 1948. 10*s.* 6*d.*); *Towards a New Epoch.* By NICOLAS BERDYAEV. (Geoffrey Bles, Ltd., London. 117 pp. 1949. 6*s.*)

Mr. Shimer must be an asset to discussion groups and brains trusts. He has a big fund of knowledge, is interested in ideas for their own sake, and feels the need to co-ordinate his views on everything from war to the "æsthetic thrill." But his mind is not an original one, the opinions he expresses remain opinions—not convictions "proved on the pulses," and the language of his synthesis is often laboured or rhetorical.

Mr. Shimer, in short, is a don, and an American don, far removed from the crises and catastrophes of Europe. In this, as in other respects, he stands at the opposite pole to Nicolas Berdyaev, whose whole adult life was passed in the throes of revolutionary change, whose problems were posed by experience, and whose solutions sprang, not from the mind alone, but from the whole being.

Berdyaev was an Existentialist, in the same sense as Augustine, Pascal and Kierkegaard were—a sense which he distinguishes carefully in one of these essays (on "Sartre and the Future of Existentialism") from that current in fashionable circles today. His quest for truth was, quite literally, a matter of life and death. That "dialectic of freedom" which underlies all his thought, was something he had known.

Man aspires to spiritual fulfilment. It is this aspiration that drives him to rebellion, against all the ideas and institutions that obstruct his absolute freedom. But, as Dostoievsky affirmed, "man cannot *live* in rebellion." Self-assertion is ultimately self-stultifying and brings about a new slavery of man, slavery to his own arbitrary will—a will directed, finally, to absolute power over nature and his fellow-man. From this slavery there is no deliverance, save in the discovery of a new Authority "whose service is perfect freedom."

Berdyaev himself had rebelled, in the name of Marxism. But he had quickly passed beyond rebellion, and in so doing discovered truths at the heart of Christianity. Thenceforward his efforts were directed towards awakening the Church from its idolatry and its social indifference. He believed that only a Church that made its own all that was just in the revolutionary criticism of itself and of the old order would be capable of forestalling revolution.

In Russia he failed. But when the Revolution came, when the Russian people rose, as he had done, in the name of Marxism, he dissociated himself sharply from those who sought to reverse it. There could be no going back. Even though the outcome would be a new slavery, Christians, he maintained, must accept the new régime, humbly, as a judgment on their own apostasy, and seek, not to overthrow, but to transform it from within. His attitude towards the Soviet Empire was identical with that of St. Irenæus

towards the Roman.

In these essays, Berdyaev restates the themes of some of his major works, with particular reference to the intellectual and social trends of post-war Russia and Europe. Using the prophetic experience of his great forerunners —Leontiev, Soloviev, Dostoievsky— to illuminate history, he predicts the emergence of a purged and reborn Christianity in Russia. Indeed, he claims that the transformation of Communism is already visible. His evidence for this, however (the "Stalin Constitution," "Soviet Humanism"), sometimes appears rather naïve; and, though he exposes the spiritual slavery of Communism, he is inclined to underrate the power of the totalitarian state to disrupt the human personality itself.

On the other hand, he is also too hasty in his identification of Europe and America with an un-Christian and obsolete capitalism.

> The fight of the Churches and of Christian movements against the advent of Socialism and Communism is the worst possible evil which could happen. It is not the fear of Communism which should dominate: nor the formation of an anti-Communist front which would inevitably degenerate into a Fascist front. What is necessary is the christianisation and spiritualisation of Communism, at the core of which we must know how to discern the positive elements of social justice.

That is true and timely. But Berdyaev entirely ignores the reality of democracy, which cannot be equated with capitalism but has deep roots in the religious life of Protestant countries. The political and social régime of Switzerland or of Scandinavia cannot be justly arraigned in terms appropriate to Tsardom; nor would Communism, imposed from outside, be a judgment on their apostasy. They have already brought forth fruits worthy of repentance; their problem is how to preserve them.

On this problem Berdyaev has no direct light to throw. But his indirect contribution, both as an interpreter of "the Russian Idea" and as the prophet of an eschatological Christianity, cannot be overrated. Although it was said by an Archbishop, he undoubtedly is "one of the most important writers of the time."

F. A. Lea

Rajput Painting. Introduction and Notes by Basil Gray; *Mughal Painting*. Introduction and Notes by J. V. S. Wilkinson. (The Faber Gallery of Oriental Art, Faber and Faber, Ltd., London. 8*s*. 6*d*. each.)

Havell, speaking of Realism in Indian Art, remarks that to the Indian artist the only Reality is the Divine Life that runs invisibly through the myriad "transitory and illusive phenomena in Nature." It is this inexpressible something behind the universe that he feels, this to which his own burning imagination gives symbolic expression and that guides him in the development of his subtle and idealistic genius. He is, therefore, not wholly idealistic but possesses distinct traces of Realism that would almost appear to be Idealism because of its very subtle and spiritual nature.

We have in this beautiful collection of ten Rajput miniatures, reproduced in excellent colours, a fair glimpse of this idealistic-realistic nature of Indian art. The history of Indian Painting goes far back into the night of time. There are

plenty of literary evidences of it in the epics and classics of India. We have actual examples of the painter's art in the oldest cave-temples of India, the masterpieces of Ajanta being the best known. The Rajput School of Art is but a continuation of that tradition and style, only they are miniatures. In this album are to be seen some representative examples of this style of art, *e.g.*, an illustration to the Hamza-nama, an Islamic manuscript executed for the Emperors Humayun and Akbar, with Mughal influence; an illustration of the month of Sarwan in the Southern Rajasthani style of the sixeteenth century; a typical Rajasthani picture depicting Vishnu in Vaikuntha attended by the heavenly dancers and musicians; a portrait of Bhim Singh of Jodhpur in red and white against a green background; three Kangra miniatures highly stylised and of finished workmanship and a Basholi type of picture, one of the illustrations to the *Rasamanjari* of Bhanu Datta.

The introduction and notes by Basil Gray are sympathetic, scholarly and informative.

Mughal Painting is a distinctive contribution from India to world art. It is a miniature art, secular in character and cosmopolitan in taste. It was a courtly art and hence an art for the connoisseur. The Mughal kings, with whose name the name of this art is associated, were men of taste, and during the period they ruled over India they richly contributed to Indian art and culture. They adopted the country they ruled over and gave to it not only a form of centralised government but also beautiful architecture, lovely painting and sweet music.

Their own was a combination of Mongol, Persian and Muslim cultures and this they grafted on India with the result that a rich and new way of life was to be seen in this country during that period. Babar, the founder of this dynasty, was a remarkable combination of a ruthless conqueror and an æsthete; his grandson, Akbar, was one of the wisest of monarchs though an unlettered man; his son Jehangir was a prince among æsthetes and his son, Shah Jehan, a great builder.

The best samples of Mughal painting are those painted by the Hindu artists of the Mughal Court under the supervision of either the Mughal kings or the Persian masters they had imported from Bokhara and Samarkand. It is a happy fusion of two striking and different styles of painting, a happy combination of Hindu feeling and Persian sentiment, Hindu vision and Persian technique. Hence the uniqueness of this art.

In the second of these albums are beautifully reproduced ten representative paintings of the Mughal School which are now in the United Kingdom. It is well known that some of the best examples of this art are to be seen in Berlin, Paris, London and New York.

The reproductions are admirable, a thing impossible in India, and the Introduction by Mr. Wilkinson enhances the value and usefulness of the album, an album, in our opinion, which should find a place in every cultured man's library.

We congratulate Faber and Faber, Ltd., on this fine venture of theirs in introducing Oriental art to a wider world.

MANU THACKER

The Prospect Before Us. By LORD ELTON, CHARLES E. RAVEN, ET AL. (Sampson Low, Marston & Co., Ltd., London. 266 pp. 1948. 10*s.* 6*d.*)

This is a symposium : several contributors offer their views on the future of Religion, Science, Literature, Drama, Education, Music, Art, Medicine, and Politics. Books of this kind—if they can be called books—usually make heavy going. This is no exception. The emphasis on the future has proved too much for most of the writers: they give the uncomfortable impression that, without knowing it, they have nothing to say. Here is Dr. Raven on Religion :—

> The æsthetic anarchy, the philosophic bankruptcy and the moral opportunism of today reveal the need for a recovery of faith. To show that the revelation of the love of God in Christ makes sense and meets our need, will disclose that hope is rooted in faith.

If he had had something to say, he would have *shown* it—if it can be shown—and not only said that.

As might be expected there is an exception, and Philip Toynbee has something to say on Literature. It is gloomy. How could it be otherwise? He makes a number of searching and true remarks concerning the state of literature today, and then faces the appalling fact which confronts every literary man who is in any sense a craftsman—namely, that *his own medium*, unlike that of the painter, the musician, or the sculptor, can be daily used and debased by the multitude. They can all use his medium since they can all speak and even write a letter. They can all, through papers and bad books, drown his voice. And there seems no halt to the increase of their power.

> So high is the barrier between artists and the community that they must either scale it, and, by accepting the anti-artistic standards of the multitude, cease to be artists ; or they must resign themselves to their divorce from the public, and create only for the minute instructed minority.

My hope is that the instructed minority may after all turn out to be quite large.

JOHN STEWART COLLIS

Comparative Education. By NICHOLAS HANS, PH.D., D.LITT. (Routledge and Kegan Paul, Ltd., London. 333 pp. 1949. 21*s.*)

This comprehensive study, based on a course of lectures delivered at the University of London, presents in considerable detail an outline of the main factors involved in education, giving chapters on racial, linguistic, geographic, economic and religious traditions, and such secular influences as socialism, nationalism, etc. The author does not confine himself to the Western world but refers to the Indian language problem and gives such interesting details as that "the literate Chinese farmer has to remember by heart one thousand characters."

In addition to the broad outline on education in general the latter part of the book deals in greater detail with the educational systems of England, France, the United States and the U.S.S.R. The author gives a description of recent educational reforms in England and takes a somewhat optimistic view of the advances made in our State school system. At the same time he admits the great power and influence of the "Public School" system and its contribution to the

professions. He gives a very fair picture of the system in the United States and describes the widely varying range of efficiency in the different areas, in towns and country districts. He points out the varied types of teachers, too, comments on the problems of their status and mentions their discontent. He does not seem to realise that there is an increasing problem in England too, in spite of the efforts made to improve the State schools and to train the many extra teachers needed. Many teachers, and often the most efficient, are leaving the profession for more attractive work where they are subject to less strain. The infant schools, in particular, are shockingly overcrowded and in many the working conditions are worse than those prevailing twenty years ago.

On the whole (I cannot speak from first-hand experience of Russian schools) the book gives a reliable survey of comparative education today, but I have a feeling that its whole tone is a trifle on the optimistic side. The facts are, no doubt, perfectly accurate, and the author has great authority behind him for his conclusions, yet as a humble working teacher I would point out that the number of children gathered into schools, the number of buildings and of teachers provided, may have little relation to the amount of education being achieved! It may be that some of the less "progressive" parts of the world are further ahead when it comes to true learning. But perhaps I am peculiar in believing that "literate" does not mean the same as "educated."

ELIZABETH CROSS

Tears and Laughter. By KAHLIL GIBRAN. (Translated from the Arabic by Anthony Rizcallah Ferris. Philosophical Library, New York. 127 pp. $2.75)

The first edition of this first work of the Lebanese Sufi Singer-Saint and social reformer was reviewed in these pages in August 1947. In this "new, revised and enlarged edition," a few more of the author's writings, including "The Bride's Bed" have been incorporated. In Gibran's heart is the song of the stars and so he ever sings of that Tomorrow which "shall be for the freedom of Truth and the Spirit," though always against the background of today which is, as Susan says in the story of Lyla and Saleem, "blocked with the hardened cement of cruel and stupid rules." The creation of this tomorrow, however, is conditioned by tears and laughter:—

"Tears that purify my heart and reveal to me the secret of life and its mystery, Laughter that brings me closer to my fellow-men; Tears with which I join the broken-hearted, Laughter that symbolises joy over my existence."

And so through the rainbow, born of this co-existence of tears and laughter, the poet looks at Creation, Men, Life, Death, The Criminal, the Widow, the Bride, Infants, the Blamer, the Lover, Flowers and Rain, and sings in poem and in parable:—

"He who does not befriend his soul is an enemy of humanity and he who does not find human guidance within himself will perish desperately."

G. M.

Last Chance: 11 Questions on Issues Determining Our Destiny. Answered by 26 Leaders of Thought. Edited by CLARA URQUHART. (The Beacon Press, Boston. 182 pp. 1948. $2.50)

A "war-less" world is a beautiful dream of poets, philosophers and prophets! When politicians and diplomats like Truman and Stalin, Churchill and Smuts have brought the world to the brink of World War III, it is natural to turn to scientists and philosophers, artists and poets for a ray of light and hope. Perhaps spectators know the game better than the players! In this book Clara Urquhart puts together the views of twenty-six eminent thinkers from fourteen countries on the eleven most pressing world problems such as: How can the growing gulf between Russia and America be bridged? How can the problems of want and overpopulation be solved?, etc.

All the contributors seem to agree that there should be a World State with a World Parliament, an international police force and international education for world citizenship, and, last but not least, the spiritual and moral regeneration of the world. But the most crucial question is: How to reconcile the diametrically opposite ideologies of Russia and America? Communism and capitalism, authority and responsibility are today warring for supremacy. The Marshall Plan and the Development of Backward Areas slogan appear to be disguises for a scramble for spheres of influence and strategic bases, designed to check the Moscow-sponsored spread of Communism for world hegemony.

The most fundamental problem is: How are we going to create a socio-economic political pattern of World Society for all the 200 crores and odd, of human beings—a pattern which is *neither* Russian *nor* American? The Gandhian ideal of "Satyagrahi Socialism" will serve as a true pattern of World Society. To create such a World Society is India's spiritual mission for saving present-day civilisation from the menace of World War III.

This observation is an Indian's natural reaction to this book with its highly suggestive and speculative discussion of practical and pressing problems of world politics. Will it not be interesting to read the views of practical politicians themselves like Truman, Stalin and Churchill, if they come to be compiled in a handy volume which will be a fitting successor to this book?

D. G. LONDHEY

The Hero with a Thousand Faces. By JOSEPH CAMPBELL. (Bollingen Series XVII, Pantheon Books, Inc., New York. 416 pp. 1949. $4.00)

This is a fascinating exposition of the single *motif* underlying the infinite variety of incident, setting and costume in the myths of the world. That *motif* is the integration of the individual in society, the adventure of the heroic leader of men, warrior, saint or avatar, achieving integration for himself and showing the way to others. The innumerable instances cited and illustrated from a vast range of folklore, art and literature, extending from those of the aborigines of Australia, through Greek and Hebrew to Christian times, show that, in spite of differences, the adventures of the hero follow a nuclear pattern—separation from the world, penetration to some source of power

and a life-enhancing return. From behind a thousand faces, the single hero emerges, the archetype of all mythology.

No single or final interpretation of ancient mythology is attempted; but its great significance and functions are brought out. In its manifold expressions it supplied the symbols that carry the human spirit across those difficult thresholds of life, like birth, puberty, marriage, death, etc. The increasing incidence of neuroticism in modern society is largely due to the absence of such effective aids in making adjustments to life.

The author has found a very useful key to the mysteries of ancient mythology in modern psycho-analysis. The similarities in pattern and in symbolism between the dreams of the modern man and ancient mythology are very striking. This is a very fruitful line of approach to the subject and might throw valuable light upon the fundamental constitution and needs of the human psyche.

Further there is the hope expressed that this elucidation of the similarities between the mythologies of varied ages and climes might help in the realisation of man's common condition and common needs and so help forward the cause of world unity at the present time. That unity can come, not through any political or ecclesiastical organisation, but only through a greater human mutual understanding on the deeper levels of being, through realisation of the basic truths by which man has lived throughout the millenniums of his residence on this planet. The book greatly contributes to that understanding and that realisation.

S. K. GEORGE

Literature and Literary Criticism. By M. G. BHATE, M.A., B.SC. (Econ.). (Karnatak Publishing House, Bombay. 152 pp. 1948. Rs. 2/8)

The author, who is a Professor of English, has dealt in this Book with the twofold problem of the nature of literature and the nature of literary criticism in the sense of artistic evaluation. He holds that literature has a social context and character; hence, his main argument is

> that literature stimulates "the whole soul of man into activity," that it embodies the total response of the human personality to life—a response, of course, on the contemplative plane—in an effort to see life steadily and see it whole.

Therefore, modern cosmopolitanism on the one hand and modern individualism on the other, are "only a new phase of escapism, too barren a soil to bear artistic fruit"; while Literature is an escape, not from, but "*into* Life,"—"a criticism of life," making us more keenly aware of its nature and meaning. The treatment of the subject, which has happily been viewed synthetically, is free from the stuffy atmosphere of the college class-room. For, like his own ideal literary artist, Professor Bhate has striven, with a large measure of success, "to capture the grace beyond grace," though avoidance of repetition of quotations and concepts would perhaps have gilded this "capture" of his with illumination.

G. M.

The Goodly Fellowship of the Prophets. By DR. JOHN PATERSON. (Charles Scribner's Sons, Ltd., London and New York. 313 pp. 1949. 15s.)

In this excellent book a separate section is allotted to each prophet. In this the man is shown not merely in relation to his historical background, but, as far as possible, as a living personality, thus rendering far more vivid and understandable the exposition of the significance of his message.

The word *message* is here deliberately used, for, as the author is at pains to emphasise, in neither the Hebrew nor the Greek does the word "prophet" bear the significance of "one who foretells the future," but denotes one who speaks for God, explaining His will. This is not to say that the more popular view of prophecy is totally untrue, for there were many instances where coming events were, in point of fact, foretold, but this is a subsidiary aspect.

According to Hebrew tradition the prophet either sees or hears, or both sees and hears, what is termed *Kabod*, the glory of God or the aspect of God revealed to man. There are two kinds of *Kabod*, the "inner glory," which has no form but is a voice, and is properly referred to the Shekinah and to the Holy Spirit, and the "visible glory," that which appears upon the Throne of the Chariot—and is an emanation from the invisible glory—which is related to the special Cherub (*cf.* Ezek. x. 4). These ideas are connected with the prophetic technique, which Dr. Paterson mentions in the section on Habakkuk, though he does not deal with it, leaving one to feel that it is something which does not appeal to him.

An interesting point is raised regarding Hosea, who, the Professor tells us, uses the idea of knowledge of God as a term for religion, instead of the fear of the Lord. I am not sure that it is fair to say that fear was truly used in this sense. It would seem rather to have been a preliminary stage, leading to knowledge. (See Ps. cxi. 11, Prov. i. 7, Job. xxviii. 28, Isa. xi. 2.)

E. J. LANGFORD GARSTIN

The Negro in America. By ARNOLD ROSE. Foreword by GUNNAR MYRDAL. (Harper and Brothers, New York; Secker and Warburg, Ltd., London. 325 pp. 1948. 21s.)

Dr. Arnold Rose assisted Gunnar Myrdal in the production of *An American Dilemma*, the latter's classic study of the racial problem in the United States.

This book is a faithful and very useful condensation of the more voluminous work, and should provide students, as well as the more general reader, with a most valuable and readily digested handbook on the subject. It contains some twenty chapters which cover the general demographic and economic background of the Negro problem; the political factors and practices and legal anomalies of the Negro's position; the effect on the Negro's status of segregative policy and procedure; and the racial reactions and counter-action of the Negro and of sympathising groups. The various chapters are compactly divided into convenient sub-sections.

The book also succeeds in catching much of the general perspicuity of its

parent volumes. Negro society reflects the class structure of the greater white society, but the Negro upper class gets the brunt of the antagonism from the lower class that arises out of the latter's poverty and dependence and rightly should be directed partly against the caste system and the whites. To obviate this resentment, upper-class Negroes find it necessary to espouse the cause of racial solidarity of all Negroes, irrespective of class. But the rigidity of the caste-system tends to force leadership continuously into compromises which are symbolical in various ways of the situation as a whole. For example, on the national scene, there is the phenomenon that "one Negro" is put on boards, committees, and so on. The Negro, appointed for no other reason than that he is a Negro, often does not have the personal qualifications for holding a prominent position.

Dr. Rose concludes with an equally suggestive summary of the major considerations which, apart from the moral one, arise out of the wider analysis of Negro relegation to a second-class place in American life. The present circumstances mean that the State, as a whole, is dispensing with the full productive capacity of 10 per cent of its citizens. Seeds of social and political disunity already exist in the concentration of population in large impersonal cities, and in the highly specialised and increasingly centralised nature of government. Failure, therefore, to integrate such a sizable minority may enhance this problem beyond manageable bounds of national security. Further, there are the ideological and international implications of the American position in the eyes of the emergent and racially conscious masses of the new Asian and African nations and peoples.

KENNETH LITTLE

And Gazelles Leaping. By SUDHIN N. GHOSE. (Michael Joseph, Ltd., London. 228 pp. 1949. 12*s*. 6*d*.)

The title of this book is poetic, idyllic and evocative and, even on a superficial examination, one would find a great deal to justify this description. Does not Sister Svenska's kindergarten where the author goes to study give promise of an idyllic existence for little children? They are there protected against all contacts with this evil, rough-and-tumble world. The pets—goats, ducks, peacocks, and even the elephant of which these children are fond—point in the same direction. The mango grove enhances this impression. While reading about them one is reminded of the description of Kanwa's hermitage given in Kalidasa's *Shakuntala*. Nor can one ignore the poetic sensibility of the author which invests every familiar object and such everyday persons as a postman and a washerwoman with unsuspected beauty and dignity, nay, majesty. In the last two pages—"I have heard the song," etc.—the writer soars into poetic prose of a kind which Rabindranath would have been happy to read.

This book, its simple unstudied writing, gives wings to one's imagination and enables one to relive those and kindred scenes which are described in it. But one would be unfair to the writer if one were to rest content only with this. Truly speaking, the moral and spiritual appeal of this book is pro-

found and it is conveyed in the same way which Tolstoy used in his tales. It is a pilgrim's progress in the true sense, though the pilgrim begins his journey as a child and ends it when he has arrived at boyhood. But the grown-up man can learn a great deal from this growing child. He can learn to master fear, to overcome evil and to follow a simple code of honour unflinchingly. The boys who live in Hickey's Stables are evil incarnate and it is exciting to read how they are overcome. One only wishes that it were always possible to put down evil like this. The illustrations by Shrimati Anarkali E. Carlile are simple, vivid, clear and alive and are in keeping with the character of this book.

D. C. SHARMA

The Ethics of Ambiguity. By SIMONE DE BEAUVOIR. (Philosophical Library, New York, 163 pp.)

Man is a tragic ambivalence of life and death, subjectivity and objectivity, present and future, immanence and transcendence. One must accept this ambiguity and base one's philosophy and ethics on this firm fact.

Ambiguity is to be distinguished from absurdity. To say that existence is ambiguous is only to assert that "its meaning is never fixed but that it must be constantly won." According to Existentialism it is as natural and inevitable for man to fail as to strive.

Simone de Beauvoir builds in this book an Existentialist ethics to suit the Existential ontology of Sartre and Heidegger. Life is fear, says Heidegger. Man is a "useless passion," says Sartre. Existentialism is a revolt against Idealistic metaphysics which regards man as a mere appearance, a metaphysical zero. Existentialism asserts that man exists in his inherent and irreducible right and is not transcended and lost in the Absolute.

Man "wills himself to be free." Freedom in this sense alone gives meaning and content to virtue and morality. Existentialist ethics accepts evil as evil and does not explain it away as error. Sacrifice here becomes significant only because what is sacrificed has an intrinsic ethical worth. Suicide becomes wrong to an Existentialist because life has inherent moral and spiritual value. Existentialist ethics boldly accepts man's finiteness as a fact and does not raise illusions of his alleged infiniteness. Love and heroism have moral worth only because man is finite. If man performs his duty, "existence is saved in each one of us and there would be no need of paradise."

As is to be expected from French philosophical writing, the style of Madame de Beauvoir has a striking literary elegance. Subtle and brilliant reflections often enliven the reader, *e.g.*, "Just as infinity spread out before my gaze contracts above my head into a blue ceiling, so my transcendence heaps up in the distance the opaque thickness of the future." The book is eminently readable and we heartily recommend it to all those who are interested in fundamental human problems.

D. G. LONDHEY

The Inmost Heart. By E. M. ALMEDINGEN. (The Bodley Head, Ltd., London. 238 pp. 1949. 9*s.* 6*d.*).

The hero of this ultimately truthful historical novel is a sensitive youth called Walafrid, son of Ruodi, a free man and a faithful servant to a community of monks who inhabit an island monastery.

The period is the early Middle Ages, when the great stones of the Gothic Cathedrals were being lifted up to meet the sky; when Emperor and Pontiff strove mightily with one another; and the common folk were chiefly concerned with owing obedience to their rulers, spiritual and temporal, and only afterwards with the problems of their own bitter struggle for existence.

The city and the hamlet described in the book are any city and any hamlet in the Europe of that time, and some of the principal personages in the story may be taken to have belonged to any nation.

The young Walafrid grows towards manhood which, in his case, was no ordinary fulfilment. He could see beauty even in the gutters of the streets when the sunlight was upon them.

He had disreputable companions, loved trees and water, and also wine and dice, cherished a half heathen girl and a bear cub, had a feeling for the spoken and sung word, was not above telling a lie, always longed to travel and to sail remote seas."

All youth shares in an eternal veracity of comparison.

But there were many powerful forces at work both within and without the world of Walafrid. The most important of these forces were symbolised by the worldly Bishop of the Diocese, the scholarly Duchess who ruled over the neighbouring territories, and the spiritual Abbot who exercised authority over the island monastery.

There is a remarkable lucid quality about the writing in this book, especially in the descriptive passages, which are clean-cut and as brilliant as a jewel.

Mrs. Almedingen has a sure and delicate touch in creating living people. If at times there is in the conversation a glibness of expression only too familiar to the modern ear, one must not forget that the same truth was always at the back of every human mind, although it took many centuries for the Walafrids, the Fulks, the Dickons and the Wills to become articulate as we understand articulation.

Walafrid's plans for shaping his own destiny and reaching the shores of some Ultima Thule quickly vanish. He is maimed and blinded in an encounter with his enemies, and is afterwards discovered lying in the deserted street with twenty-three wounds in his body.

It is now, after he has been conveyed to the hospitable shelter of the monastery walls, that the spiritual theme of the book reaches its climax. Under the watchful care of his enlightened friend, the Abbot, both his body and his soul become involved in a struggle with the old, and also with a new and terrible form of darkness. But the revelation of the beauty and the purpose of life comes at last. "He learns that his whole life has been waiting for him all the time."

Now Walafrid is possessed of an eternal secret which comes upon him in a great "golden sequence" of light, and which no journey to the ends of the earth would have discovered.

T. N.

Citizen Thomas More and His Utopia. By RUSSELL AMES. (Princeton University Press, Princeton, N. J., and Geoffrey Cumberlege, London. 230 pp. 1949. 20s.)

There are two main theories regarding Sir Thomas More and his *Utopia:* that it was primarily a fantasy, written by a brilliant scholar for the entertainment of his friends; and that it was practical, revolutionary propaganda, written and published by a man of unusual courage and integrity, aimed at reforming the growing evils in a society in transition from feudalism to crude capitalism.

Citizen Thomas More and His Utopia by Russell Ames gives us a picture of Thomas More as a bourgeois, critical of rising capitalism and especially of declining feudalism, who hoped to reform society along bourgeois-republican lines in the immediate future. By drawing on contemporary social trends to underline his arguments, the author makes his book something more than an academic inquiry into the past.

The apparent contradictions in More's character have always made it difficult to gain a true picture of this great English statesman, merchant, and humanist. A revolutionary and a conservative at the same time, he had the profoundest sympathy for the poverty-stricken and persecuted peasantry, yet he was a very successful city merchant, drawing a salary at an early age equivalent to £9,000 in present values.

In the book, which is more remembered perhaps than the man, More opposed religious coercion and later, as Chancellor, not only persecuted heretics but defended such persecution in theory.

The important fact remains that at the age of thirty-eight, More had developed such a hatred of the social evils of his time that he felt compelled to embark on the dangerous undertaking of denouncing them. He wrote his criticism and his cure in Latin, and it was not published in England until after his death.

The author disagrees with those who prefer to see More as a true feudal philosopher, in the manner of Gandhi or Lin Yutang. More's critical thought, he suggests, was directed against the brutal aspects of rising capitalism. He had no sympathy with the declining feudal order but believed that progress was to be achieved by preserving the best aspects of the rising capitalist class.

Although the author is primarily concerned with showing that More was mainly concerned to expose the economic evils of his time, he quite correctly insists that insufficient attention has been paid by other writers to the influence of primitive Christian Communism on *Utopia.* More's attack on the corrupt practices of the Church leaves no doubt that he was in the vanguard of those who believed in the need for wholesale —and genuine—reform. But the wealth and power of the entrenched Church as a whole constituted an enormous obstacle. The Church permeated every aspect of life, and no amount of economic changes would have seemed of value without at the same time an improvement in religious and moral values.

The book is extremely well written, and, despite the mass of information which it contains, foot-notes and appendices are commendably brief.

SUNDER KABADI

THE INDIAN INSTITUTE OF CULTURE

[We published in our last issue the first of two addresses delivered at the Indian Institute of Culture, Basavangudi, Bangalore, by **Dewan Bahadur Shri K. S. Ramaswami Sastri,** early in July. The second, delivered on July 12th, on a topic of great importance for international cultural relations and especially for India's avoidance of cultural isolation and stagnation, appears below.—ED.]

THE VALUE OF ENGLISH LITERATURE TO INDIAN YOUTH

Humanism and humanitarianism are the very essence of culture and it will be my aim here to stress these aspects as being the very essence of English literature.

The "unchanging East" is a myth; India has always been changing, slowly and wisely, and today India is free and is the leader of Asia. Macaulay said that it would be the proudest day in British history if and when, as the result of the study of English literature, the Indians became full of the spirit of modernity and demanded freedom and representative institutions. Such a proud day for Britain—and such a happy day for us—came when on August 15th, 1947, India attained independence and became one of the great free nations of the world.

I am not, however, one of those who think that the spirit of the modern age is far superior to the spirit of ancient India. Lord Morley has said well that the mere march of time does not assure any ethical superiority and that the moderns have not come up to the ethical level of Plato. I think that the moderns are far below the spiritual level attained by ancient India. Though physically we may have become one world, psychologically we have not. The mere increase of comforts and luxuries does not by itself connote any ascent in values.

Let me not be regarded as belittling the wonders of modern science. I also, like many others, feel an exaltation of spirit when I contemplate them. But my feeling is that the spirit of the modern age is but one phase of the continuous unfolding and self-expression of the spirit of man. The surplus of knowledge and emotion in man makes him self-conscious and makes him start on ever new adventures of spirit. He modifies his environment in the light of his vision of the ideal.

Thus, whether we talk of the spirit of ancient India or the spirit of the modern age, we must regard them as only different forms of the creative adventurousness of the human personality. The differentia of the spirit of ancient India are its prevailing pacifism, its spirit of *ahimsa*, its ethical nature and its spiritual fervour. Tagore wrote in *Creative Unity* that in India

> man has had the repose of mind which has ever tried to set itself in harmony with the inner notes of existence. In the silence of sunrise and sunset, and on star-crowded nights, he has sat face to face with the Infinite, waiting for the revelation that opens up the heart of all that there is.

This realisation was not kept as a secret by India. The ships of the East

India Company did not merely bring British merchandise or British administrators but brought English literature and modern Western culture into India and took from here Indian literature and ancient Oriental culture. If we got the Bible, we sent the Veda; if we got Shakespeare, we sent Kalidasa; and if we got Milton and Shelley, we sent Valmiki and Vyasa.

The modern Western spirit has its root and its foundation in Greece. Though the Greek religion is dead and the Greek people of today have nothing to do with Socrates and Plato, with Homer or Æschylus or Euripides, the Greek spirit has dominated modern life ever since the European Renaissance. It revelled in beauty, delighted in symmetry and balance, and was disposed to make much of this world. Even the divinities of Greece had human qualities. The Roman concept of law and order was but the counterpart in the legal and political spheres of the Greek concept of humanism and harmony.

The Renaissance shifted the centre of interest to this world, from the mediæval interest in the world beyond. Science received its initial impetus from the resurgence of the Greek spirit. Mr. C. Delisle Burns says, in his *Political Ideals*, that the political inheritance from the Renaissance consisted of the conception of an independent and established government and the first beginnings of the sentiment of Nationalism which is one of the dominant notes of modern life and culture. The literature of the age felt the pressure of these ideas. The succeeding age of the Reformation led to the upsurge of the critical spirit and a loosening of the bonds of authoritarianism. The age of the Revolution ushered in the explosive concepts of Liberty, Equality and Fraternity, and the era of Democracy. The centre of interest shifted to this world, shifted further, to man as the centre of this world. The infinite value of the human personality was accepted. "The Revolution did not ask for charity, it demanded the rights of man."

The concept of nationalism was added by the nineteenth century to the concept of democracy evolved by the eighteenth. Nationalism and Democracy rule the world today. It was not pacific nationalism but militaristic and Jingoish nationalism that developed into the Imperialism which devastated the political and economic life of the world and brought economic exploitation and political subjection as the gifts of the West to the East.

Meantime Socialism has come to the fore as a living force. Some time ago Sir William Harcourt said: "We are all Socialists now." But Socialism is of diverse kinds and degrees, from Fabianism to Communism. Socialism arose as a corrective to Individualism. No individual is a separate atom surrounded by a fence of inalienable and inevitable rights. Not even an ardent individualist can deny the reality and importance of the social relations of all individuals. The State is not a mere collection of individuals. Society has a collective will of its own. An individual can realise his essential nature only in and through society. All actions have social results and all results have social causes. The Co-operative Movement is an endeavour to unite and harmonise all classes in an effort to replace the profit motive by the service motive. Thus the Western world is swinging in thought to the

Eastern ideal of *ahimsa* and co-operation in the place of violence and competition. The Welfare State and the Culture State are emerging.

I have dealt with the differentia of the modern Western spirit because we can evaluate aright the value of English literature to the youth of India only with such a background. And yet, in spite of the influence of English literature on life during the last three hundred years, the Indian Renaissance with its irresistible sweep over India today is different in its origin and its cause from the European Renaissance. J. R. Green defines the essence of the modern spirit as " To be free, to know, and to enjoy. " Such love of freedom and knowledge and enjoyment is no doubt a vital element in the Indian Renaissance. But even more important is the Indian element in it, as illustrated by the Gandhian cult of Truth and Non-violence. The European Renaissance owed its vitality to a dead civilisation and a dead culture. But the Indian Renaissance derives its main inspiration from the living civilisation and the living culture of India and seeks to blend harmoniously the spirit of India with the spirit of the modern age.

It will not be just or historically correct to confine our attention to the manifestation of the spirit of the Indian Renaissance in the realm of politics. It is no doubt true that in the case of a country which had lost its independence, the primary duty and obligation, nay, the primary passion and privilege, should and would be the regaining of the lost independence. But mere political patriotism would be a very poor and partial manifestation of the deep-rooted love of the Motherland, if it did not go hand in hand with linguistic cultural patriotism.

Thus, while the European Renaissance was but a new poetic and artistic interest in a high but vanished ancient culture, the Indian Renaissance has had a different inspiration and a different evolution, and is sure to have a different destiny. The Naiads and the Dryads, the divinities of Olympus from Jupiter down, and other expressive and beautiful symbols and stories of the classical culture were incorporated into modern European literature under the influence of the Renaissance to dress up the poverty of the soul in the West in respect of story and legend, symbol and emblem, in the beautiful garments worn by the dead kings of ancient classical culture. But, in spite of the political slavery of India, India was unsubdued in her soul. She loyally kept up the continuity of her culture. Century after century, nay, decade after decade, great poets and artists, saints and seers, have carried forward in India the great traditions of the racial life in speech and in song, in philosophic thought and in religious intuition. What has been aptly called the *Bharata Shakti* has been a live wire all along.

In recent times it was Bengal that first came under the sway of the modern Western spirit. And yet, strangely enough, it was in Bengal that the Indian spirit first expressed itself in forms of literary and artistic beauty and power. We have had there not merely the wonderful prose of Bankim Chandra Chatterjee's novels and the even more wonderful multi-sided literary activity of Rabindranath Tagore, but we have also had the idealistic and romantic art of Abanindranath Tagore and his

pupils, the remarkable scientific imagination of Sir Jagadis Chandra Bose and Sir P. C. Ray and the sublime intuitions and teachings of Sri Ramakrishna Paramahamsa and Swami Vivekananda.

Since then there has been a rich efflorescence throughout India. The patriotic and spiritual poetry of Subramania Bharati has placed Tamil Nad on the map of the Indian Renaissance. The literary achievements of Viresalingam and others in the Andhra Desa, of Masti Venkatesa Iyengar and others in Karnataka, the fine new literary achievements in Kerala and the literary and artistic self-manifestation in Marathi, Gujarati, Hindi and other linguistic areas, have arisen to very remarkable heights of excellence. Though in all of them the influence of the modern spirit and especially of English literature is great, yet the main inspiration of these great expressions of the Indian Renaissance has been thoroughly Indian.

But my main thesis is not the orientation of Western literature, which is an immeasurable and remarkable literary phenomenon, especially in Wordsworth and Shelley, Carlyle and Emerson, but the influence of English literature on India and its value to Indian youth. Its greatest value seems to me to consist in the concept of the Motherland as a divine being and in the affirmation of a real, living, passionate devotion to it. Such a sentiment is known to Indian literature also.

But the concept of Indian patriotism was mostly in the field of religion. It was not brought into everyday existence, as a vivifier of social, economic and political life. There was a stellar glory in the Indian concept but not a warm, bright, near splendour which vivifies and enlightens and impregnates day-to-day life. On the other hand, such a concept is of the essence of English poetry; let me take one illustration here from Shakespeare :—

This royal throne of kings, this sceptred isle,
This earth of majesty, this seat of Mars,
This other Eden, demi-paradise,
This fortress built by nature for herself
Against infection and the hand of war,
This happy breed of men, this little world,
This precious stone set in a silver sea,
Which serves it in the office of a wall,
Or as a moat defensive to a house,
Against the envy of less happier lands,
This blessed plot, this earth, this realm, this England.

(King Richard II)

Do we not feel herein a warm passionateness and a quivering radiance which are somewhat alien to the past culture of India and which have become an integral portion of the living culture of modern India ?

The English poets were keenly alive also to the new forces of democracy and world liberation. Tennyson sang in defence of freedom of thought and of speech :—

Should banded unions persecute
Opinion and induce a time
When single thought is civil crime,
And individual freedom mute;

Though Power should make from land to land,
The name of Britain doubly great,
Though every channel of the State
Should fill and choke with golden sand—

Yet waft me from the harbour-mouth,
Wild wind ! I seek a warmer sky....

In another poem, "England and America," he praises the wrenching of fundamental rights from England :—

O thou, that sendest out the men
To rule by land and sea,
Strong mother of a Lion-line,

Be proud of those strong sons of thine
Who wrenched their rights from thee !

Tennyson visualised not only nationalism and democracy but also international justice and amity. Strangely enough he prophetically foresaw battles among rival aircraft long before man's conquest of the air was achieved. In "Locksley Hall," published in 1842, he sang of these and also of the coming "Parliament of Man, the Federation of the world."

We have to assimilate in our literature all these aspects—burning patriotism, evolutionary socialistic parliamentary democracy, and the international mind. I may also refer to poems of action like Macaulay's *Lays of Ancient Rome*. Similar lays of India have yet to be written in our languages to inspire our people. The greatest poets of modern India have been fired by the power of the Indian Renaissance but they have caught also the spirit which has inspired the modern age and English literature as one of its mighty voices. Bankim Babu's *Bande Mataram* song is the most priceless gem of modern Indian literature. Tagore's *Jana Gana Mana*, of equal beauty and stirring power, has become our national anthem.

Subramania Bharati's thrilling songs in Tamil have the same patriotic fervour and quivering beauty. They affirm social unity, economic prosperity and political independence. In the other modern Indian languages also great and beautiful patriotic poetry has come into existence, but much more remains to be done and in these directions English poetry can help us very much.

This is not all. Some great works of English literature have been powerful engines of social liberation and amelioration. Thomas Hood's lines about the labour of women stirred the conscience of the West. Let me quote here from Mrs. Browning's powerful indictment of child labour :—

Do you hear the children weeping, O my brothers,
Ere the sorrow comes with years ?....
"How long" they say, "How long, O cruel nation,
Will you stand, to move the world, on a child's heart;
Stifle down with a mailed heel its palpitation
And tread onward to your throne amid the mart ?
Our blood splashes upwards, O gold-heaper,
And your purple shows your path;
But the child's sob in the silence curses deeper
Than the strong man in his wrath !"

Child labour and woman's labour are even far worse in India than they were in England. We live in worse poverty, hunger and dirt than any Western country. We have no social insurance, no social security. Yet our finest poetry has not been articulate and responsive. Here again English literature can inspire and show the way.

It is not only in the realms of patriotic poetry and humanitarian poetry that we can benefit from English poetry. In the realms of Nature poetry and the poetry of Beauty and Love also we can benefit from it. Indian philosophy regards inanimate Nature and living beings as related and we find in Valmiki and in Kalidasa the moods of Nature in sympathy with the moods of men and women. Yet such descriptions of Nature in peace and in storm as we find in Thomson and in Shelley, such a description of Nature as a solace and a benediction and as ensouled by the Spirit of Thought and the Spirit of Beauty as we find in Wordsworth and

in Shelley, the accurate description of celestial and terrestrial phenomena, especially of the sublimity of mountains and forests and the beauty of streams and flowers, these are features of English poetry that must be brought into Indian literature.

In regard to love poetry, English literature is unique in the love lyric and its passionate and adoring exaltation of Woman. In Indian love poetry we find very often a subtle description of the varying moods of lovers. But the note of quivering rapture is seldom heard. The *Megha Duta* of Kalidasa is a great love lyric. But if we view it by the side of Shelley's *Epipsychidion*, we see the difference. In Valmiki we find the notes of love's rapture as well as of love's disciplined self-control. But the epic poem moves on such a superhuman level that we turn elsewhere for human love poetry.

She walks in beauty like the night
Of cloudless climes and starry skies.
(Byron)

She was a phantom of delight
When first she gleamed upon my sight.
(Wordsworth)

Oh, my luve is like a red, red rose,
That's newly sprung in June,
Oh, my luve is like the melodie
That's sweetly played in tune.
(Burns)

Seraph of Heaven! too gentle to be human,
Veiling beneath that radiant form of woman
All that is insupportable in thee
Of light, of love and immortality.
(Shelley)

Such love lyrics as these strike notes of passion and of loveliness which must be heard in our poetry also.

In the realm of Drama also we can derive considerable benefit from English literature. There is much in common between the romantic drama of India and that of Shakespeare. But India has lacked tragedy and historical drama. It was England's patriotic passion that led her to mirror the natural life in plays. The remarkable and romantic history of India is waiting to be mirrored in her drama. In recent English and other European dramas, in Ibsen, Shaw and others, we find social drama of a striking type. Thus in the realms of tragedy and historical drama and social drama, we are lacking in achievement. We have some efforts in those directions but they are crude as yet. We have much to learn from English drama in these respects.

There is yet more to be done by us. The novel and short stories are among the fine new achievements of English literature. We had romances, etc., but had no real novels or short stories. The recent abundant crop of both in all the modern Indian languages is commendable. But first-class work in these realms of art is yet to come. Here also Tagore has very notable achievements to his credit, in addition to his admirable poems and dramas.

In autobiography and biography and historical literature, we have little or no great achievement. Books like Boswell's life of Johnson, Lockhart's life of Scott, Moore's life of Byron, Morley's life of Gladstone, do not exist. The only noteworthy autobiographies are Mahatma Gandhi's *Story of My Experiments with Truth* and Pandit Jawaharlal Nehru's Autobiography.

There is no outstanding history of India as yet. In the field of the essay also we have everything to learn from England.

There is another realm in which English literature has high achievements and to which we are as yet strangers to a large extent. Indian humour is sadly lacking in that commingling of the ridiculous and the pathetic which is of the essence of true humour. It has been well described as "thinking in fun while feeling in earnest." A. C. Benson says well: "Humour is a kind of divine and crowning grace in a character, because it means an artistic sense of proportion, a true and vital tolerance, a power of infinite forgiveness." In India we have had some farcical plays but they were lacking in the true Attic salt and in scintillating dialogue. Shakespeare and the Restoration dramatists and Goldsmith and Sheridan and Oscar Wilde and Shaw among playwrights; Scott and Fielding, Smollett and Sterne, Goldsmith and Dickens, Thackeray and Wodehouse among novelists; Addison and Goldsmith, Lamb and Leacock and others among the essayists; these and many others have given to the world diverse and masterly specimens of fine humour. In modern journalism in the regional languages the note of humour is often heard, but humour in fine works of literary art has yet to be brought into existence.

Besides the various literary forms which have to be vitalised in the modern Indian literatures, we have to capture the art of a simple and direct, telling and picturesque popular style. Except in Valmiki and Vyasa and Kalidasa, Indian literature has shown a proneness to ornateness and complexity and we meet more with hyperbole than with beautiful presentation and interpretation of the facts of life. We have a comparatively negligible prose literature. Indian literature was catering in the main to the classes and hence the notes of pedantry and subtlety are often heard in it. Hereafter, and specially in a democratic and socialistic age, it must have a mass appeal and a simple, flexible, popular, beautiful, memorable way of expression.

I wish to emphasise particularly the value of English scientific literature and of the modern Western scientific temper in future India. England has built up an excellent vocabulary of scientific and technical terms out of words collected from everywhere. If every regional language in India is to build up a scientific and technical vocabulary on a basis of linguistic purism, we are sure to have a linguistic babel in India and scientific researchers will get isolated from one another and from the world at large and thus Indian scientific progress will suffer. I suggest that Sanskrit scientific terms might be used and, in their default, English terms, and that all the important scientific works in English be translated into all the regional languages. More important than even such a course, the scientific temper must be kindled in our youth. *We were locked up in mediæval mental attitudes for centuries and need intellectual emancipation.*

That is why I advocate the study of English even while I advocate the regional language as the medium of instruction and examination from elementary education to University education and the compulsory study of the Hindi and Sanskrit languages. English language and literature have done us great service and are needed even today. Nay, as English seems to be destined to be the international language of the future, we must be ready to benefit by it in the future as in the past and the present.

I have already shown how in the realms of literature and art, philosophy and religion, the main and vital factor in the Renaissance in India must and will be our own culture. Eventually the most natural and beautiful self-expression of the genius of the people will be in their regional languages. But let us continue to benefit by the study of the English language and literature and science and vitalise and enrich our life and culture so as to intensify and amplify the majestic sweep of the Indian Renaissance for the glory of India and the good of the world.

K. S. RAMASWAMI SASTRI

ENDS AND SAYINGS

"_____ *ends of verse*
And sayings of philosophers."
HUDIBRAS

The unique rôle of the artist in society was discussed in America by Mr. E. M. Forster in a lecture before the American Academy and the National Institute for Arts and Letters which *Harper's Magazine* for August published in slightly amended form under the title "Art for Art's Sake." While disclaiming the belief that art alone matters, Mr. Forster said that the artist alone had the power of

> making something out of words or sounds or paint or clay or marble or steel or film which has internal harmony and presents order to a permanently disarranged planet.

Statesmen and politicians who talked about order, he said, tended "to confuse order with orders." Order, Mr. Forster suggested, was "something evolved from within, not something imposed from without; it is an internal stability, a vital harmony."

The physicists had of late, he said, disallowed the claim of order in the astronomical category—a denial which, by the way, will take a great deal of proving to the observer of the starry firmament itself, however obvious to the juggler with mathematical abstractions! The divine order, the mystic harmony which all religions proclaimed, had not been disproved, but, among material objects, he averred, only a work of art might possess internal harmony. Form altered from one generation to the next, but form of some kind was "the surface crust of the internal harmony," which the artist alone had the power to impose.

That the regimentation of art is stultifying requires no demonstration to those not wearing ideological blinkers. Official Europe generally, Mr. Forster said, looked upon the artist as "a particularly bright government advertiser." Encouraging the artist to be "matey" with his fellow-citizens, he warned, might well inhibit the creative impulse. The line between judicious cultural fostering by governments and highly injudicious cultural control is fine indeed.

The formation at Haverford, Pennsylvania, of a Society for Social Responsibility of Science, reported in *The New York Times* for September 18th, is welcome news. The new society has as its President Mr. Victor Paschkis of Neshanic Station, New Jersey, the director of an engineering research laboratory of Columbia University. The new society will emphasise "constructive alternatives to militarism," it is announced, its members pledging themselves to abstain from destructive work.

We praised in these columns in April 1947 the pioneer stand of Dr. Norman Wiener, who had refused, in a letter published in *The Atlantic Monthly* for January of that year, to furnish information on certain research of his which was wanted in connection with the development of controlled missiles. Mr. Paschkis recalled this lead of Dr. Wiener's as an example of "scientific

conscience," but found an earlier precedent in Leonardo da Vinci's invention of a submarine which he had refused to describe publicly "lest man put it to evil purposes." And ages before Leonardo da Vinci the scientists of ancient India had set the example of withholding from the public such knowledge as would be dangerous in conscienceless hands!

Regional, foreign and functional units of the new Society, it is stated, will be organised. Already English, German and Swiss scientists are reported to have expressed interest in joining it. An employment service sponsored by the Society will bring together scientists and employers who do not wish to engage in war work.

The pledge proposed by Dr. Gene Weltfish before the American Association for the Advancement of Science, in 1944, would seem appropriate for this new Society:—

I pledge that I will use my knowledge for the good of humanity and against the destructive forces of the world and the ruthless intent of men; and that I will work together with my fellow-scientists of whatever country, creed or colour, for these our common ends.

Shocking information on the recent rapid spread of the use of narcotics, not only in the Near East, where the evil has long been entrenched, but also in Europe and in the U. S. A., is given by Tibor Koeves in the August *United Nations World*. Evidence of the havoc wrought in Egypt by habit-forming drugs was brought last spring before the UN Commission on Narcotic Drugs. It is openly suggested, according to Mr. Koeves, that the failure of Egyptian troops to give a better account of themselves in Palestine was partly due to the addiction of many officers and men of the Egyptain army to habit-forming drugs. The Egyptian representative before the Commission begged for immediate international action by the United Nations against the legion of professional smugglers and peddlers of narcotics from Lebanon, Syria and Turkey, whose wares were sapping the Egyptians' physical and moral health.

The world, faced with so many problems, for solving which is needed the best contribution of all its citizens, can ill afford to sleep while the enemies of man, the conscienceless self-seekers, sow the tares of moral impotence and irresponsibility among the wheat. The stakes are high but the profits from the soul-handicapping trade are great for its top men, who control an elaborate criminal organisation grading down to the wretched peddlers, often addicts themselves.

The League of Nations faced the problem and States signing the Geneva Convention of 1925 and the Limitation Convention of 1931 are obligated to submit annual statistics of production and medicinal requirements. The UN's Commission on Narcotic Drugs, Permanent Opium Board and Supervisory Board are actively endeavouring to hold all countries to their obligations. Much has been accomplished, but much remains to be done and the claims of national sovereignty should not be allowed to stand in the way of the international police force required for fully effective control of this evil which threatens the health and the mental and moral well-being of millions. Happily, the "conviction is growing that international criminal gangs must be opposed by an international organisation of law."